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ABSTRACT

A course designed to be relevant for the training of teachers for adult education courses is presented. The point is made that the status of adult as opposed to adolescent is achieved when the individual reaches full physical growth, has entered the job market full time, and is seriously in the process of establishing a family. It is also pointed out that deprivation, in this report, refers to the absence of a sufficiently supporting environment in areas of fundamental needs. This study is directed to the internal effects upon the individual through the sensory processes. It has been found that the adult learner shares with the teacher in training an incomplete development in relation to an integrative view of life and their role in it. He also shares with the teacher the motivation to continue development toward greater maturity. Since it has been shown that the adult basic education student is a person not too basically different from the teacher, it is concluded that the educative experience is a mutually cooperative act. (For related documents, see AC 008 317-321.) (CK)

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HEURISTICS OF ADULT EDUCATION

Courses of Study for Professional Preparation of Educators of Adults

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PSYCHOLOGICAL IMPLICATIONS OF DEPRIVATION ON ADULT LEARNERS

Norman P. Berreman

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PSYCHOLOGICAL IMPLICATIONS OF DEPRIVATION ON ADULT LEARNERS

by

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HEURISTICS OF
ADULT EDUCATION

Courses of Study for the Professional Preparation of Educators of Adults

PART I	SEMINAR IN ADULT BASIC EDUCATION
PART II	SOCIOLOGY OF IMPOVERISHED LIFE STYLES
PART III	PSYCHOLOGICAL IMPLICATIONS OF DEPRIVATION ON ADULT LEARNERS
PART IV	ADULT TEACHING AND LEARNING
PART V	METHODS AND MATERIALS IN ADULT BASIC EDUCATION
PART VI	EVALUATION IN ADULT BASIC EDUCATION

FORWARD

> HEURISTICS: Serving to discover or reveal; applied to arguments and methods of demonstration which are persuasive rather than logically compelling, or which lead a person to find out for himself.
>
> Webster's New International
> Dictionary of the English Language

The appropriateness of the title Heuristics of Adult Education for this series may not be apparent to the reader and we should, therefore, make clear our purposes in its preparation.

Adult education in the United States is experiencing an expansion that is to some considerable extent without precedent. The tremendous changes that followed World War II were largely manifest in increases in volume, achieving essentially the same objectives as those of the first half of this century, but with larger numbers of people. However, during the past decade a rather different adult clientele has emerged and its visibility has confronted the adult educator with questions about the adequacy of his preparation as a professional. The undereducated, economically impoverished adult has waited until only recently on the periphery of social institutions. Through the convergence of a number of related, fortunate circumstances, his plight has arisen as a prominent concern of the American educational exterprise. His social and cultural devience from the parent society has proven to be the dimension which presents the actual challenge to the adult educator and in its turn to the composition of his professional preparation. He finds that the alienation resulting from prolonged deprivation is highly resistant to amelioration through the more prosaic components of graduate study in adult education.

We are confronted with the dilemma of a double problem. On the one hand the adequacy of professional training for adult educators must be caused to accomodate the new clientele. This is not viewed at this point in time, nor in this particular project as a matter of finding substitutes for parts of the professional curriculum, but rather a concern for enlarging competencies and understandings. On the other hand, however, there are few clear indicators of precisely what should be included; what cognitive and experiential learnings are most efficacious in relation to the objectives of graduate study.

Hence, the present project is viewed as heuristic; a clear and open invitation to everyone concerned about the competence of the professional educator of adults to discover and reveal the adequacies and shortcomings of this present effort at persuasion--a persuasion that we have discovered some guideposts in the evolution of a design for a portion of graduate study in adult education. But this is also an invitation to those who would discover where further pursuit of curriculum design for graduate study will lead, and then to share their findings with those of us who have had a part in the present project.

Vincent J. Amanna
University of Colorado
June, 1970

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CHAPTER ONE

DELIMITATION OF THE SCOPE OF THE COURSE

This course is designed to be relevant for the training of teachers for adult education courses. It explores aspects of psychology of humans who are classified by society as adults.

The status of adult as opposed to adolescent is achieved when the individual reaches full physical growth, has entered the job market full time, and is seriously in the process of establishing a family. There is in the status of adulthood as conferred by society the implication that the individual has integrated many of the physical, social, and emotional aspects of his life into a pattern effective in a mutual way for relating to the demands of the society within which he is to function. The age legally recognized by our society at which the majority of the population has entered into this status chronologically is the age of twenty-one, the voting age. (Pikunas, Hurlock)

Deprivation, as included in the title, refers to the absence of a sufficiently supporting environment in areas of fundamental needs. The effect of the insufficient support is such as to prevent the individual so deprived from developing his potential in one or more of the areas of mental, physical, social, and emotional abilities.

The reference in the title to psychology directs the study to the internal effects upon the individual through the sensory processes. These are organized within the individual into structures which constitute a cumulative reaction to life as represented by the outside environment, of which society is a part, and the individual's understanding of his role or position relevant to that life. On the basis of this internalized schema, the individual interprets the events that subsequently occur and behaves according to the role he has assumed. Events which seem clearly incompatible with the schema are either disregarded or on occasion a revision in the schema occurs.

The practical intent of the concern for psychology is conveyed by the term "implications." The meaning here is that the behavior (assumed role) is different in those individuals who have experiences markedly different from those of the majority population of our society. The teacher of adults who have been so effected should be aware of the directions of the differences and be prepared to behave in a manner which maximizes the relationship between the teacher and the learner and consequently maximizes the learning of the individual adult student.

The further implications here are that with training the teacher can change his or her own schema, and consequently role, so that it encompasses an expanded view of life and an expanded or more variable role image in response to it. In short the purpose of this course is to change the teacher to enable him to recognize and relate to a portion of life that he as yet has not accepted.

The term deprivation refers to effects serious enough to distinguish the people who experience them. This is different from the day by day frustrations, or hungers, or loneliness that are experienced by the majority population for short periods of time. The implication may be that effects created by such deprivation can not be completely corrected but only modified. Certainly this impression is enhanced by the present focus on adults who by definition have completed most of their development and modifications.

A possible conflict is created by the use of deprivation in this sense and the use of the term adult in the same title. The effects of severe deprivation are such as to prevent the individual from developing to a state of adequacy that is assumed by the term adult--that is economically independent, a responsible head of a family or housing unit, and with an integrated effective manner in relating to society.

Including learner as a qualification in the usual sense implies a person with motivation (hope), with energy in excess of day by day living demands, whose interpretation of life and his role in it has given him a feeling that he can learn. By the process of consideration of these definitions, this course is involved with people who have had more than the usual difficulties but not sufficient to change them permanently or basically in nature from the majority population. In fact since learning often slows down in adulthood in the majority culture, the adult basic education student may be exhibiting motivation equalling or exceeding many of the adult in the majority culture.

Since the progress of the adult student is not at the level of the teacher, the individual student can then be assumed to be temporarily slowed down in achieving his full potential. He is in effect a late maturer and still in the process of development. The important role for the teacher at this point is to be a facilitator of this development and not a further experience in deprivation.

The adult learner shares with the teacher in training an incomplete development in relation to an integrative view of life and their role in it. He also shares with the teacher, if in fact the teacher does have it, the motivation to continue development toward greater maturity. The fact that this course is taught implies that the teacher in training needs such further development as determined by objective observation on the part of society and that the basic education course is a recognition by both society and the participant that further development is appropriate to the student.

In summary, the adult basic education student is a person not basically too different from the teacher and who shares with the teacher a parallel stage of development. This assumption leads logically to the educative experience being a joint and mutually cooperative experience between the two adults which furthers the development of both.

Chapter One

Supplementary Materials

Films

THE CITIES AND THE POOR--Part I
16mm/60 min/ b&w/sale $200/rental$9.15

An introduction to the problems of the urban poor in the United States which explores who the poor are, where they are, and the reasons for their dilemma. Typical attempts by the poor themselves, as well as government and private agencies, to find a way out of poverty are documented. They are not living in poverty simply because they are lazy. The environment of typical urban poor people is documented to demonstrate that many people are trapped at birth. The futility of any struggle to better themselves robs them of motivation at an early age. This may lead them to drop out of school and prevent their finding permanent employment. Their children are then born into a deprived environment and the cycle of entrapment is begun again.

THE CITIES AND THE POOR--Part II
16mm/60 min/b&w/sale $200/rental $9.15

The second of two NET films on poverty in the cities explores the rise of reform groups among the urban poor. It documents their methods of organizing for the purpose of obtaining better living conditions, jobs, and schools, and the effect of these organized efforts upon the federal poverty program and established local governmental bodies. Neighborhood organizations in Chicago and Los Angeles are studied as typical examples. Scenes show meetings in Chicago called by Dr. Martin Luther King's "Union to End Slums" and others organized by a bi-partisan ministers' group known as "Operation Breadbasket." The goals and methods of the groups are explained by various leaders during these meetings. The documentary then shifts to Los Angeles where an angry but non-violent demonstration is shown. Local citizens working with the Neighborhood Adult Participation Project protest the Los Angeles Poverty Board's order forbidding them to hold a special meeting and attempt to persuade the Board to reinstate Mrs. Opal Jones as the director of NAPP.

Source: Field Services, Audio-Visual Center,
Indiana University, Bloomington, Indiana 47401

Supplemental Readings

Dunham, Barrows. Man Against Myth.
Boston: Little, Brown and Co., 1949.

A classical philosopher's battle against the social cliches of our time, touching on human nature, social fitness, race, semantics, etc. This is a solid book with a simple good motive.

References

Elizabeth B. Hurlock, Developmental Psychology (New York: McGraw-Hill, Inc., 1968), p. 529.

Justin Pikunas, Human Development: A Science of Growth (New York: McGraw-Hill, Inc., 1969), p. 295.

CHAPTER TWO

FAILURE OF TEACHERS OF ADULT EDUCATION

Chapter one ended with the assumption that the teachers and students in adult education have many similarities. In spite of these commonalties teachers of adults often find good relationships difficult to achieve. Why are relationships such as these often ineffective? The following four points could explain why the relationship has been defective.

I. The expectation of differences on the part of the teacher has lead the teacher to treat the student as different in an inferior sense. He does not treat him with respect that he would desire for himself nor the involvement which accompanies such respect. This behavior is incompatible with positive practices in relation to human nature. "If we take people as they are, we make them worse. If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming." (Frankl)

II. The teacher is inadequately prepared to even understand himself and the procedures of communication which are effective for those like him. The classification process by which he sets himself apart as an individual makes it difficult for him to truly treat others as he would himself. His behavior instead more often is oriented to retaining his individuality by behaving toward others as if they were different and continually proving to himself their differences. Two individuals engaged like this display competitive communication designed to determine the degree of status or pecking order of their difference rather than communicating in a mutually beneficial way.

III. The task of communication between any two roles assumed by people within a society is much more complex than we usually realize. Often than communication is based on the assumption of a simple direct relationship which is observed to be a false assumption by the person to whom the communication is directed. Developmentally we build up from simple to more complex classifications. We classify and thereby simplify in order to be able to act at all toward significant events that occur in our world. We, however, because of this ability are always leaving out part of the complexity that exists around us.

Relevant to this point is a quotation by Hayakawa.

> What is struggling to emerge out of the great moralities of the Stage of Master Symbols, no longer adequate as principles of human organization in a world suddenly made tiny by technological advances in transportation and communication, is the even more general and all-embracing morality of the Stage of Shared Perceptions. (underlining added by this author)

The quotation from Hayakawa relates both to the oversimplification by the human organism to the increasingly complex world around and to the increasing tendency in present thinking in sciences and in this paper to emphasize the common qualities of humanity as a way to improve communications and planning for communications.

The Stage of Master Symbols as presented by Hayakawa refers to the derivation of symbols through reference to representations of authority. It is a way of sharing with the common people the findings that were agreed upon by those in authority. The newer emphasis is described by Hayakawa as follows.

> The morality of the Stage of Shared Perceptions insists that you try to maintain communication and cooperation with everybody by basing your communications on the similarities in human nervous systems and the similarities of the experiences of these nervous systems in their encounters with the observable world. One begins with the sharing of perceptions about commonplace or even obvious things, so that, with the establishment of myriads of little agreements, larger and larger agreements become possible.

At this point it would be appropriate to try some exercises in communication to see if communication between two people is competitive or helpful to each person. See also if communication between the two is in the Stage of Master Symbols by referring to abstract authority or if it is in the Stage of Shared Perceptions by being easily physically demonstrable. Reverse roles and behave to the other person the way that he was behaving and communicating and see if it is the way that is most acceptable to him. Was he truly doing unto others what he would have others do unto him?

IV. The deprivations experienced by the teacher do not allow the teacher to behave in a fully functional way in the teaching-learning relationship.

In reference to point two, communication between significant people in the life of the teacher and himself during his own developmental stages may have been defective and depriving to his needs.

Similar physiological structure and similar basic culture may have led to similar depriving experiences for the adult learner and the teacher in their developmental stages.

Emphasis on the accomplishment of identity of role and identity in relationship to the Master Symbols may have occurred for the teacher at the expense of consciously excluding such roles as are exemplified by the adult learner and his difficulty with symbols. I am speaking here of prejudice which is a learned form of classification system. Such classification systems which exclude relevant experiences create deprivation to the sensory system in these areas.

Some discussion of the points made in these two chapters by the class would be appropriate. Some time should be spent in thinking about the relevance of the points and in looking for sources presenting similar and opposing views. (The professor should keep a record of such sources and add them to the course materials.) Also appropriate would be reaction papers citing materials and stating concurrent or opposing views.

Chapter Two

Supplementary Materials

Films

A SECOND CHANCE
16mm/60 min/b&w/sale $200/rental $9.15

This film tells the story of a group of boys who are school drop-outs, beginning with their departure from New York City and ending after their first 300 days at Fort Rodman, a Job Corps camp near New Bedford, Massachusetts. The problems, defeats, and triumphs of the teachers and trainees during this period are candidly shown as the boys progress from lonely individuals to a cohesive group.

Supplementary Readings

Frankl, Viktor E. The Doctor and the Soul.
New York: Alfred Knopf, Inc., 1965.

A new theory of meaning in life. This book explores making the most from the least, suffering, death, paradoxical intention--all contribute to life.

Adler, Alfred. Understanding Human Nature.
New York: Fawcett World Library, 1954.

A thorough presentation of Adler's theory of Individual Psychology. This theory is based on the premise that man from childhood on bases his movements toward gaining power. His behavior is purposeful and controlling. The way to react is to arrange the relationships on a logical basis.

Allport, Gordon W. The Nature of Prejudice.
Garden City, New York: Addison-Wesley Publishing Co., Inc.
1958.

An extremely thorough book exploring prejudice from all angles--character structure, group aspects, sociocultural differences, acquiring, perception.

References

Vikter E. Frankl, The Doctor and the Soul (New York: Alfred E. Knopf, Inc., 1965), p. 72. (quote from Goethe)

S. I. Hayakawa, Symbol, Status, and Personality (New York: Harcourt Brace and World, Inc., 1963), pp. 150, 151, 153.

CHAPTER THREE

HUMAN NEEDS

In order to consider adequately the effects of deprivation, the structure of human needs is considered first in the process. In this way we can better understand the complexity of man because of its primary importance in determining human behavior. The cumulative effect of chapters presented in this syllabus is directed toward a systems analysis viewpoint of man in his culture.

The following quote illustrates this point. "This focus on the organized components of behavior appears indeed appropriate for integrating a variety of diverse subdisciplines into a framework that is uniquely psychological in orientation." (Foa and Turner)

Human needs seem most clearly presented in the work of Abraham Maslow. Five basic areas of needs presented in the order in which they are basic to man are Physiological needs, Safety needs, Belongingness and Love needs, Esteem needs, and Self-actualization needs (including cognitive and aesthetic needs).

Physiological needs are those that are essential to the survival of man biologically on earth. These relate to the tissue needs such as oxygen, food, salt, temperature, and excretion. (Maslow)

Safety needs are those that when fulfilled provide the human with a sense of security that the physiological needs will be satisfied. Safety needs involve adequate shelter, freedom from fear of destruction by nature or other men, a knowledge of the means by which food and clothing and the other essential needs can be procured. Deprivation of security needs leads to constant expectation of death. With this in mind, there is little room for anything else.

Belongingness and Love needs are illustrated as to their importance by such studies as that of Rene Spitz wherein institutionalized infants that have their physiological and safety needs taken care of may still become mentally retarded or die because of lack of affection as demonstrated by handling by concerned adults. This need is still apparent in the loneliness of some adults and becomes very much more apparent in the behavior of some institutionalized older people who similarly waste away and die seemingly before their time.

Esteem needs refer to the feeling of self-worth as experienced first from the positive regard from one's family and then from the peer group and then from a larger group of society. This positive regard is a feedback to the person that he is equalling or excelling in the expectations that people have of him for his stage of development. In addition this level carries a sense of independence which differentiates it from Belongingness and Love which may occur from one's family in a way which fosters dependency rather than positive growth. Deprivation at this level may lead to suicide, or hate and destructiveness, or to chronic depression. Milder forms of reaction to deprivation at this level of esteem needs are exhibitionism, delinquency, withdrawal, or ineffectiveness heightened.

Self-actualization refers at a basic level to the tendency for the human to seek stimulation and secondly to the tendency that the human has to organize the varieties of stimulation that it finds. Thirdly it refers to the tendency of the human to seek to increase its powers in relation to seeking stimulation and organizing it. The distinction that occurs here is in reference to constant striving in spite of having all homeostatic needs satisfied. The human, therefore, in exhibiting this characteristic continues to strive to improve in spite of the fact that it seemingly is not necessary to his comfortable survival.

The Cognitive needs is a sub-category of the Self-actualization needs. The Cognitive needs are those which involve obtaining, perceiving, synthesizing, internalizing, and utilizing the information about the environment. Cognitive needs refer to the needs for organizing more delicate abstract or symbolic types of information into a mental schema which allows one to make pictorial simulations of alternative possibilities of action towards one's environment and to select what appears to be the better choice.

Aesthetic needs are another sub-category of Self-actualization needs. Aesthetic needs refer to the human tendency toward symmetry, toward uniqueness, and toward delicate expressions of feeling and meaning. It is an attempt to express things at the level of ultimate impact or ultimate expression of sensitivity that a message may be given. In either sense it is an attempt on the part of man to transcend what has occurred before and, therefore, one expression of the Self-actualization need.

According to Maslow these needs must be satisfied to a reasonable degree at each preceding level before the subsequent level can be experienced and hope to reach fruition. A gross example of this is that a baby who has died through lack of oxygen may never experience security feelings. A child who does not feel loved may not be able to behave in a way which will bring him a feeling of esteem from the rest of society. An adult learner may not be able to concentrate on symbols because of his despair over lack of status (esteem) and consequent lack of belongingness and love, even though his despair may have driven him to the location of the adult education experience.

At this time in the class, examples of student experience or of experiences that have taken place in others may be discussed. One simple example is that it is often difficult for students in a class to concentrate on class activities because of the primary demands on their attention from hunger pangs.

The class should use as a supplementary textbook Toward a Psychology of Being by Abraham Maslow and be referred to reserve copies of the book Motivation and Personality by Maslow for readings.

A subsequent discussion or assignment should be made on how to use these needs appropriately in relation to the presentation of class materials and what method of survey to determine the level of needs being demonstrated by the individuals in the class. Small group discussions may contribute to the feeling of belongingness in the members of the class and may allow them to gain esteem through competition in smaller groups. Improperly done small groups may also confront people with their inadequacy in relationships. Therefore, small groups should have structure which helps bring about successful experiences.

Chapter Three

Supplementary Materials and Activities

Films

LOSING JUST THE SAME
16mm/60 min/b&w/sale $200/rental $9.15

The hope and the despair of the Negroes in urban America are illustrated through the life of a single Negro family. The mother is supporting ten children on welfare checks and in spite of the poverty of her surroundings dreams of her children's success. Her 17-year-old son drops out of school and obtains a job in order to fulfill his dream of owning a fine car. The dreams of both mother and son are shattered when the boy is accused of arson and sent to jail.

Source: Field Services, Audio-Visual Center,
Indiana University, Bloomington, Indiana 47401

Supplementary Readings

Jersild, Arthur T. When Teachers Face Themselves
New York: Teachers College Press, Teachers College,
Columbis University, 1955.

This book was written from a survey of the feelings of teachers in which they demonstrated their needs. The needs discussed here are expressed in form of deprivation, i.e., loneliness as the deprivation of love and belongingness. Theories are discussed as approaches to understanding and coping with these feelings.

Activities

Discuss the need for status and how the teacher can respond to it. What is the time within which the teacher must respond to this need or lose the interest of his student?

Have two class members demonstrate a conversation that is mutually beneficial. Seek from the class the principles that are involved in a mutually beneficial relationship. Are these principles difficult to apply to a teaching-learning situation?

Illustrate through role playing on the part of some members of the class the feelings discussed in the book When Teachers Face Themselves. Show the effect of supplying the wrong level of Maslow's needs as an attempted treatment.

References

Uriel G. Foa and Jim L. Turner, "Psychology in the Year 2000:Going Structural," American Psychologist, 25:244-247, March, 1970.

Abraham H. Maslow, Motivation and Personality (New York: Harper, 1954), Chapter 5.

Abraham H. Maslow, Toward a Psychology of Being (New York: Van Nostrand Reinhold Co., 1968).

Rene Spitz, "Hospitalism: An Inquiry into the Genesis of Psychiatric Conditions in Early Childhood," The Psychoanalytic Study of the Child, Vol. 1 (New York: International Universities Press, 1945), pp. 53-74.

CHAPTER FOUR

FIELD EXPERIENCES

Approximately one half of the total class responsibility should be involved in field experiences. The field experiences are designed to familiarize the future adult educator with the different aspects of the total system within which the adult has been formed and to experience the adult characteristics directly.

A total system in this case is viewed as the elements of culture of the national society, the elements of the culture of geographical area, the elements of culture of the local community, the elements of culture of the neighborhood, the culture of the family, and the psychology and resultant personality of the individual. Each substructure has many common elements with all of the other structures. Each substructure or level also contributes an element of difference to the final effect on the behavior of the individual.

Margaret Mead describes an excellent plan of study for a field experience where a student can spend two weeks living with a family or at least quartered in the community.

> One very good method of studying people is to record very carefully the behavior which individuals manifest over specified periods of time (14 days is a useful unit in modern society, where weekends are important). It will be found that each individual exhibits during his waking days a customary pattern of observable behaviors, together with the beliefs and attitudes which serve to explain these behaviours and are reinforced by them. One can observe the time spent in doing things by oneself (solitary activities) and the time spent in responsive contact (social activities with other people) during a waking day.

> Careful observations of the customary pattern of life--how work is planned and paid for, what are the social relationships involved in doing it, what are the rules which govern it, etc.--made before changes are introduced, should make possible a better appraisal of the expected changes during work, or in other parts of the total system of human relationships, the degree of such changes, their impact upon the individuals concerned, thus laying the basis for helpful preventive or compensating measures.

An experience such as this financed by a grant from the U.S. Office of Education was conducted to prepare Denver teachers for minority children. The teachers stayed two weeks in a minority populated area of Denver. During their stay they were to visit private homes, schools and social agencies in the areas. They were also to restrict their spending during the two weeks, make all their purchases in the immediate area, and use public transportation.

Each was also to try to find a job, giving as background the qualifications of a minority person they had met in the area. (The Denver Post)

Field experiences in the local community of shorter duration can be made to places such as those listed below.

1. Meetings with presently enrolled adult education students at some neutral place (community center, YMCA, church, etc.) to gain first hand information from people who are involved.
2. Visits to Community Action Programs and Urban League to discover first hand what employment problems these people face.
3. Visits to neighborhood schools (during daily sessions) to find out the type of education they have been exposed to.
4. Individual visits to homes to see what daily pressures they face domestically and witness how a lack of education compounds an otherwise up and down relationship (job, credit, dietary, etc., problems).

5. Visits to jobs that hire large numbers of unskilled or poorly educated people to find out what job opportunities just might open up if the persons employed were better educated.
6. Visits to Upward Bound and Head Start Projects in order to see how these programs are attempting to stimulate the lethargic learner or instill motivation in the young so that they will continue to try in otherwise hostile and/or unmotivating educational situations.
7. Visits to employers to find out what they are looking for in their workers and what criteria they base advancement on. There is no sense in educating someone and building up his employment hopes if we're not really sure what it is going to take to succeed.
8. Visits to adult education classes in progress to find out how the education of adults is being presently handled. Have their ultimate educational and life goals been expressed, and are the teachers working with these in mind?
9. Discussions with mixed ethnic, racial, and varied socio-economic groups on the topic of societal-cultural problems.
10. Visits to community mental health programs (involving diagnostic, treatment, and rehabilitation centers and related agencies).
11. Visits to agencies handling judicial proceedings including juvenile courts, police action, probationary functions, judicial processes, and rehabilitation).
12. Visits to the local government to determine programs which respond to the needs of the lower class groups and to determine the procedures established for making requests for help from that

government. An impression can be obtained from these visits as to the responsiveness of the local government to the needs of the people.

13. Visits to helping agencies other than mental health and judicial proceedings agencies (Welfare, Goodwill, Salvation Army, etc.).

The teacher in training should keep a record during these visits of the effects that each of these institutions has in contributing to the total nature of the community and the influence it has on the lives of the individuals. At the end of the visitations a summary paper should be developed by each student in which he describes the relationships of the elements of the total system bearing on the local community. The specific contribution that each part makes to the total should be indicated and the meaning that this has for a particular individual within the community. In discussing the meaning that these effects have, the student will make assumptions from observation of the individual's behavior and conclude from this and his knowledge of forces represented by the contributing elements to the system as to what the meaning might be to the individual.

Conclusions may be made about the beliefs of the national culture and the regional geographic area by considering the political parties which represent the areas, the statements of the elected officials, newspapers, official documents, etc. Identification should be made of majority and minority influences of opinion and the relative strength and mutual effect of each.

In the case of a class such as this being presented on a term or semester structure where the teacher in training is also taking other classes, the break period between sessions can be used for the two weeks visitation. Credit can be granted following completion of an incomplete, or perhaps a two session structure could be used with the first session being used in informing and orienting the students, the break period for the intensive visitation, and the following term or semester session being used in processing the data, developing the system analysis, and in helping projects, advanced study, and experiments in the effects of varying parts of the system.

Vista students in training were asked to live in a poverty area and conduct a semantic analysis of conversations overheard in that area versus conversations heard in an upper class area. They kept a chronology of events and wrote a journalistic description. They listed words in categories: geographic, local places, amounts, and commodities--such as wheat, things, foods, important statuses. They classified these into primary topics and secondary topics. They also listened to two long conversations and classified them as to whether they were action oriented or emotive catharsis. At the end of the experience they summarized the significance of it. (The Monte Vista Story Report)

An innovative way in testing out the individual personality and psychology, to allow the individual and the observing group more clearly to understand the nature of the person that he is, is to remove the individual from his local setting and engage in experiences new to him. A way to do this is described by several Outward Bound projects having to do with the disadvantaged. In these projects disadvantaged students were taken into the mountains by expert leaders and given physical challenges in hiking, mountain climbing, and survival training. These experiences lasting twenty-one days seemed to revitalize many of the participants with a sense of confidence in themselves and a will to overcome the obstacles that they faced. They had experienced themselves in a way that they never had before and had liked the way that they had responded to the challenges. (Alexander)

Chapter Four

Supplementary Materials and Activities

Films

THE POOR PAY MORE
16mm/60 min/b&w/sale $200/rental $9.15

This film provides a close look at the special hardships faced by the poor in the area of consumer purchasing. The pricing practices of supermarket chains, the techniques of food freezer salesmen (actually shown through the use of concealed cameras), and the methods of the furniture and appliance stores and their association with the finance companies are examined. Officials from various private and governmental programs outline these problems and show how they are attempting to alleviate them.

JUSTICE AND THE POOR
16mm/60 min/b&w/sale $240/rental $10.15

A report on the inequities in the present justice system and on some reforms which are being made. The film asserts that the poor receive callous treatment from the police, are penalized by the bail system, and seldom can obtain the services of a qualified lawyer. Various attempts to remedy these situations are documented including bail reforms in New York, police-youth dialogues in Palo Alto, and the use of a UNIVAC machine to provide good lawyers for indigents in Houston.

Source: Field Services, Audio-Visual Center
Indiana University, Bloomington, Indiana 47401

THE SOCIAL PROCESS: VALUES AND INSTITUTIONS
EBF/20 min/b&w/1952

Harold D. Lasswell, political scientist, conducts a seminar on the patterns of behavior common to all cultures. He develops values through institutions using resources, and explains a terminology growing out of this statement which he finds useful in analyzing any community.

Source: Bureau of Audio-Visual Instruction
Attn: Booking Clerk
University of Colorado, Boulder, Colorado 80302

Supplementary Readings

Warner, W. Lloyd. American Life: Dream and Reality.
University of Chicago Press, 1962.

An objectively philosophical study of "American" social mores and how short the reality falls from the dream. Particularly Chapter 3, "Social Class and Color," is good.

Baldwin, James. Notes of a Native Son.
Boston: Beacon Press, 1955.

A view of some aspects of American culture and Americans here and there as seen in a series of essays by the famous Negro novelist. It does not deal exclusively with either Negro life or Negro needs.

Activities

The culmination of any course should be a demonstration on the part of the student that he has integrated the various learnings into his person and his behavior has changed effectively as a result. He is now qualified to go into the ghetto and be accepted and do a good job. The field experience should be an intensive continual learning process that allows him to thoroughly understand all parts of the influencing system and the individual psychology of the people with whom he is working.

A check list of characteristics should be investigated, each in turn. The governmental structure both formal and informal. The communication systems both formal and informal. Social institutions. Judicial system. Economic structure. Class representation. Political climate. Human nature as it is affected by cultural experience. Geographical characteristics of the above data would also be appropriate. How have the situations moved through time (history)? What is the present interaction? What are the logical projections for the future?

The student's grade may be based upon his group paper in relation to the group opinion of his performance and the professorial rating of the paper. The student's grade would also be based on the reaction of the people in the field to him and on his performance in class activities. The grade should be an indication of the student's ability to perform in the real situation.

1. A discussion should be held of all the different contributing forces in the community. A demonstration with a magnet and metal filings can show the dynamic field that can occur as a result of a confluence of forces. Different types of disturbances can be demonstrated using the same device.

2. Organizational structure should be set up for a preliminary survey. Within the class of twenty-five, two duplicating teams could be formed. Within each team a division of labor would allow one or two people to check the city council, another one or two to check the law and the courts, another to check geography and socioeconomic levels of the population and why. As many contributing aspects as possible should be checked out for a week. Another week should be taken for digesting the material. The chairmen or representatives of the two groups should present their reports and notes of discrepancies should be made.

3. According to the reports, restructuring of the survey into logical divisions and reallocation of manpower should be made for in-depth study. Provision should be made that each person would get periodic briefing reports from the other investigators.

4. Spot checks should be made to see how the material is becoming integrated in the student's mind. Findings can be discussed in class as to how they can be integrated.

5. The survey would involve both theoretical written material and samplings of opinion of selected members of all levels in the community.

6. If the total class cannot experience living for fourteen days with a member of a lower socioeconomic class, representatives can be selected to experience and report on the experience. Perhaps they could trade places with an adolescent.

7. The data should be assembled and conclusions and implications written. This procedure is different from having the students do individual reports and more valuable in teaching them cooperative group process, investigation in greater detail that results in valuable findings to which reference can be made. The result should be of interest to the community also.

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The Denver Post, June 16, 1968, p. 36. Report of project directed by Antony R. Parimanath, associate professor of sociology at Loretta Heights College, Denver, Colorado.

Margaret Mead, Cultural Patterns and Technical Change (New York: The New American Library of World Literature, Inc., 1955), pp. 280-81.

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Bernard Spilka, Delinquency and the Outward Bound Program: An Empirical Evaluation of a Radical Approach to Delinquency (Denver, Colorado: Colorado Outward Bound School, P.O. Box 7247, Park Hill Station), p. 13

CHAPTER FIVE

ETHNIC FACTORS

The behavior that a person uses to express the human emotions within and to fulfill his needs often relates to the pattern of expression and fulfillment which is customary with the cultural group or ethnic group with which he identifies. In order to interpret behavior, it is important to know some of the customs of the culture or ethnic group of his origin and of those with which he presently resides.

To understand personality, Kluckhohn and Murray feel "It is necessary to record the nature of the successive situations, imposed or selected, in relation to which the person's activity has been oriented". The total effect can be indicated roughly by "representing the structure of the field (defined as the instantaneous total situation) at the beginning and at the end of the transaction."

"Man cannot be properly represented in isolation from his locale, or from the culture of the group of which he is a member, or from his status (role) in the structure of that group."

Four ethnic groups will be presented briefly: The Mexican-American or Spanish-American, the Black or Negro, the Indian, and the immigrant caucasian.

Margaret Mead presented a clear picture of the characteristics of the traditional culture of the Spanish-American in the book _Cultural Patterns and Technical Change_. Her picture of the Spanish-American of New Mexico is that of a patriarchal culture and an extended family relationship. In this relationship the role of the woman is clearly domestic, and the pattern of the dominate father is carried beyond the small household to the larger family, and beyond that to the village, providing the structure for the patron relationship. The church structure used the same concept of the father (padre) as a leader.

The extended family emphasis is on loyalty to all those related by blood or marriage and some resistance or suspiciousness or coolness of all others. The extended family relationship is not conducive to achievement as an individual since it is focused on the group and helping each other rather than individual competition. The children are admonished to have shame, pride, modesty, and not push themselves forward. (Mead)

The Mexican culture is somewhat fatalistic in nature and feels that the environment cannot be controlled. It stresses "Being" and the type of person rather than asking "what can he do". There is a stress on the present time and not the future. (Heller)

In attempting to work with a traditional person from these cultures, there often needs to be an introduction from the local "patron" or power figure in that community, and the individual must perpetually show that he is contributing to the group welfare. Even then he must recognize that not being one of the family he is there on sufferance.

The Black or Negro differs from the other ethnic groups in being torn from their cultural heritage when they were thrown into slavery.

> The Negro's history as a slave and depressed farm worker, and the sharp discrepancy between his experiences and the American Creed, would appear to work against the internalization of the achievement values of the dominate white group. Typically the Negro life-situation does not encourage the belief that one can manipulate his environment or the conviction that one can improve his condition very much by planning and hard work. Generally family ties have not been strong among Negroes, although traditionally the mother was an especially important figure and ties between her and her children particularly sons, may still be very strong. (Rosen)

The matriarchal structure, which is completely at odds with the dominant culture, and discrimination in society, which makes it difficult for the Negro male to get a job, perpetuates the Negro male as an inadequate role model for the male children. This is, of course, true primarily for lower socioeconomic class. (Moynihan)

> Many of the ways of life and of rearing children that are considered typically Negro are, rather, lower class. Relative lack of concern for the future, high rates of broken homes, premature reliance on older siblings to care for the young child are common among other lower socioeconomic segments of the population. (Lidz)
>
> Alienated from the world to which he is born and from the country of which he is a citizen, yet surrounded by the successful values of that new world, and country, how can the Negro define himself? (Warren)

These quotations give a feeling of alienation and of the difficult position the black person in the ghetto is in. This feeling is very adequately expressed by DuBois.

> It is difficult to let others see the full psychological meaning of segregation. It is as though one, looking out from a dark cave in a side of an impending mountain, sees the world passing and speaks to it; speaks courteously and persuasively, showing them how these entombed souls are hindered in their natural movement, expression, and development; and how their loosening from prison would be a matter not simply of courtesy, sympathy, and help to them, but aid to all the world. One talks on evenly and logically in this way but notices that the passing throng does not even turn its head, or if it does glances curiously and walks on.
>
> It gradually penetrates the minds of the prisoners that the people passing do not hear; that some thick sheet of invisible but horribly tangible plate of glass is between them and the world. They get excited; they talk louder; they gesticulate. Some of the passing world stop in curiosity; these gesticulations seem so pointless; they laugh and pass on. They still either do not hear at all, or hear but dimly, and even what they hear, they do not understand. Then the people within may become hysterical. They may scream and hurl themselves against the barriers, hardly realizing in their bewilderment that they are screaming in a vacuum unheard and that their antics may actually seem funny to those outside looking in. They may even, here and there, break through in blood and disfigurement, and find themselves faced by a horrified, implacable, and quite overwhelming mob of people frightened for their very own existence. (DuBois)

The proper reaction for the adult educator here is a restrained one of listening, allowing the person to find his identity by talking through or an active one of involvement with the person or group without a lot of talk.

The next group is the native American or Indian. The Indian culture seems organized around spiritual values. He stresses the importance of "I am". By this he meant that the individual is a manifestation of the breath or energy of God in interaction with the earth. Indians say men must follow the right path of living. They must live according to the laws of nature which are moral laws. If they fail to do that they hurt themselves. They go off into emptiness. (Collier)

Erikson's study of the Oglala Sioux relates very well their predominate characteristics. At least some of these characteristics represent Indians generally.

The Sioux were organized as groups of nomad hunters who assumed tribal identity in gatherings once a year for religious rites--the Sun Dance. The training of the males was to be ferocious hunters and warriors and sexually rapacious to females who deviated from their very circumscribed protections. The girls were trained to be the hunter's helper and to be mothers.

The child rearing practices encouraged a centrifugal mode of expression both of ferocity and of giving. The hunter gained honor by sharing with the group. The Sioux had an extended family system which is consistent with the described sharing practice.

The Sioux have suffered the disruption of culture as a conquered people who were forbidden to gather for their Sun Dance and thereby lost their tribal identity. The children were sent away from the families for years to boarding schools. The Sioux whose culture was centered around buffalo hunting were forbidden even to raise cattle and told to farm in barren land. More recently this edict was lifted and they are raising cattle. (Erikson)

The common characteristics that may be shared with many other Indians is the religious identity even though the religion would differ. They would share the tendency toward extended family relationships and consequent sharing practices. This extended family relationship also encourages the tendency toward nowness rather than future planning.

Extended family relationships are difficult for the outsider to enter, the spiritual is easy to overlook, and the Being emphasis is often misinterpreted.

An incident related by Kluckhohn illustrates as clearly as anything can the importance of the adult educator in understanding ethnic factors.

> A highly intelligent teacher with a long and successful experience in the public schools of Chicago was finishing her first year in an Indian school. When asked how her Navajo pupils compared in intelligence with Chicago youngsters, she replied, "Well, I just don't know. Sometimes the Indians seem just as bright. At other times they just act like dumb animals. The other night we had a dance in the high school. I saw a boy who is one of the best students in my English class standing off by himself. So I took him over to a pretty girl and told them to dance. But they just stood there with their heads down. They wouldn't say anything." I inquired if she knew whether or not they were members of the same clan. "What difference would that make?" "How would you feel about getting into bed with your brother?" The teacher walked off in a huff, but, actually, the two cases were quite comparable in principle. To the Indian the type of bodily contact involved in our social dancing has a directly sexual connotation. The incest taboos between members of the same clan are as severe as between true brothers and sisters. The shame of the Indians at the suggestion that a clan brother and sister should dance and the indignation of the white teacher at the idea that she should share a bed with an adult brother represent equally nonrational responses, culturally standardized unreason.

It has been the practice often in adult education to employ a teacher from the local schools to teach an adult class at night. Such moonlighting activity, even though involved with a basic subject, does not allow the teacher to learn the culture of the adult students sufficiently to avoid serious cultural communication problems. The reaction of the teacher, as in the example above, is to attribute the difficulties to the slowness of the students.

The last group to be considered will be the Italians and primarily those from southern Italy. The Italians came to America in search of a brighter future. They responded to the image of America that was later expressed by the insription on the Statue of Liberty.

> Give me your tired, your poor,
> Your huddled masses yearning to breathe free,
> The retched refuse of your teeming shores,
> Send these, the homeless, tempest tossed to me,
> I lift my lamp beside the golden door.

Their greeting on arrival was more in the vein expressed by one New York newspaper. "The flood gates are open, the bars are down. The Sally-ports are unguarded. The dam is washed away. The sewer is choked... the scum of immigration is viscerating upon our shores. The horde of $9.60 steerage slime is being siphoned upon us from Continental mud tanks." (Kennedy)

They were originally farmers but because of lack of money to move inland crowded into cities along the Eastern coast, often segregating themselves by province, even by village, in a density as high as four thousand to the city block. They had to rely on unskilled labor jobs to earn a living.

Rosen describes the culture of the Southern Italian as primarily a peasant culture strongly influenced by the Roman Catholic Church. They had an extended family relationship which for lower socioeconomic classes implies a lack of individualism and caste system and poverty had fostered a tradition of resignation, a belief that the individual had little control over his life situation and a stress upon the role of fate in determining success. The strength of their family ties is illustrated by the saying "the family against all others". "To the Southern Italians, school was an upper class institution not an avenue for advancement for their children, booklearning was remote from everyday experience, and intellectualism often regarded with distrust." (Rosen)

In America all members of the Italian family worked to survive, they have since moved up as an ethnic group and as individuals in socioeconomic status and acceptance within the culture.

These cultures have shared the characteristic of poverty and many behaviorisms emanate from the debilitating effect that this does have on a group. With the exception of the Negro, they share the extended family relationship which restrains the individual in learning to compete and makes it harder for outsiders to help. They illustrate the difficulty of an ethnic group in joining the majority culture which often takes a hostile and cruel attitude towards them. It presents the need for "systems analysis" or knowing the situation before a teacher attempts to educate the adult student.

Chapter Five

Supplementary Materials and Activities

Films

THE LAST MENOMINEE
16mm/30 min/b&w/sale $125/rental $5.40

A series of interviews filmed on location in Menominee County, Wisconsin, during which various Menominees describe their doubts, their hopes for the future, and the problems which they now face due to the termination of their reservation status by the Bureau of Indian Affairs. The Menominee Indians have gained citizenship, but they have lost their hunting and fishing rights and lack food as a result. They are also without doctors and hospitals. Adequate education and employment are no longer available.

Source: Field Services, Audio-Visual Center
Indiana University, Bloomington, Indiana 47401

THE MIGHTY WARRIORS
NET/30 min/b&w/1965

Depicts the true facts surrounding many familiar Indian battles and shows that the American of today is indebted to the Indian for a great amount of his agricultural, military, and political knowledge.

Source: Educational Media Services
Attn: Booking Clerk
Brigham Young University, Provo, Utah 84601

THE EXILES
MacKenzie/1961/b&w
Three parts: 1-21 min. 2-21 min. 3-21 min.

The American Indians, after leaving their tribal reservations, find that life in the large cities is difficult. Caught between two cultures, the Indians are unwilling to become a part of the dominant pattern they see around them, and yet they are unable to return to their own way of life.

Source: Brigham Young University - see above

Supplementary Readings

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New York: Washington Square Press, 1968.

A collection of articles by many of the outstanding black leaders: Du Bois, Garvey, Malcolm X, Booker Washington, Louis Lomax, Whitney Young, Martin Luther King, Jr.

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New York: Simon and Schuster, Inc., 1968.

The story of psychological reactions in a ghetto school and a teaching method which seemed to work.

Miller, Warren. *The Cool World*.
New York: Crest and Premier Books, 1964.

A Negro child's twisted battle for manhood and security as represented by a gun.

Smith, William Gardner. *The Stone Face*.
New York: Farrar, Straus, and Giroux, 1963.

A Negro's search for identity and the identity of his enemy. It describes the many faces of prejudice, an international disease.

Madsen, William. *The Mexican-Americans of South Texas*.
Holt, Rinehart and Winston, Inc., 1965.

Very meaningful case study of the behavior and beliefs that make up the Mexican-American way of life. Penetrating analysis of the conflicts between the Anglo-American and Mexican-American cultures. Contains short, but good, bibliography for further reading.

Activities

A demonstration group can set up an artificial ethnic group with sets of behaviors that are customary with this artificial group. These behaviors should not be demonstrated obviously but be of the kind that can only be inferred by careful observation. The rest of the class is set the task of puzzling out the characteristics of the ethnic group and volunteering to demonstrate that they can exhibit behavior which will allow them to be taken into the group. The artificial group should not resemble known ethnic groups.

Speakers can be used to explore the depths of ethnicity.

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Bernard C. Rosen, "Race, Ethnicity, and the Achievement Syndrome." Joan Roberts (Ed.), *School Children in the Urban Slum* (New York: The Free Press, 1967), pp. 338, 342.

Robert Penn Warren, *Who Speaks for the Negro?* (New York: Random House, 1965), p. 17.

CHAPTER SIX

THE PROCESS OF CHANGE

The adult educator faces much the same task as does the average citizen in adjusting to situations which are new to him because of the rapid rate of change in our society. Because of this pressure of technology upon the whole culture, the philosophy of "pragmatism" or seeing what worked through experimentation has been one of the major beliefs. This philosophy too has been subjected to technology and the revised form of it is called systems analysis. "Systems analysis is a way of thinking dealing with complex problems. The emphasis is on the 'big picture' on identifying all of the relevant factors and variables as to the effect of interaction." (Thoresen)

It is a big and perhaps impossible job to identify all of the relevant factors which effect any one interaction. A person who accepts the "systems analysis" procedures is accepting a searching, weighing, and integrating behavior as a way of life. The following quote by Karl W. Deutsch illustrates this and is as appropriate for an individual as for the organization referred to.

> An organization that is to steer itself must continue to receive a full flow of three kinds of information: first, information about the world outside; second, information from the past, with a wide range of recall and recombination; and third, information about itself and its own parts. Let any one of these streams be long interrupted and the organization becomes an automaton, a walking corpse. It loses control over its own behavior, not only for some of its parts, but also eventually at its very top.

The systems approach is described by Springer as ..."a rational method of using a given set of objectives...which promotes greater innovation because it produces dynamic modification, precision and attention to each step. The process is controlled and measured to produce that efficiency." (Springer)

The process of change requires that learning occur either in order that change may occur or through creating a thirst for knowledge on the part of the people who experience change but do not understand it. (Maggstrom)

Some specific ideas on the process of learning are presented in an article by Gagne. The first step seems to be to assess precisely what the learner already knows in relation to the goals of the learner and of the teacher. Once it has been identified that the prerequisite knowledges for performance of a task are deficient, there must be a carefully organized presentation and learning of these prerequisite abilities.

Learning involves coding the new material (coding--to apply a system of meaning through related mental cues to the new material to be learned). It is helpful to learn strategies of coding to facilitate this procedure.

Retrieval of what is learned involves using strategies also to promote efficiency. These strategies Gagne feels might consist of "networks of superordinate categories into which newly learned specific information, or specific intellectual skills, can be placed." Retrieval involves a search to first locate the appropriate superordinate network, and from the cue that it presents, the appropriate information substructures can be recalled. Superordinate categories refer to larger inclusive categories. These a tiems may be large enough to approach being value systems and fundamentl goals. (Gagne)

Less specific procedures related to change and to the learning situation from the areas of anthropology, adult education, and phenomenological psychology involve respect for the learner and his culture, involvement in planning, and application by the learner of new material, multidimensional presentation, procedures for continuing follow-up evaluation, making sure that everyone benefits from the change, the use of local organizations as a media through which to use knowledge, and develop local self-respect and social capabilities. (Combs, Mead, Haggstrom)

The development of community organizations seems to be particularly important to deprived communities as a way of motivating through hope of improved conditions, improved cooperative and social skills, and as a forum through which to use educational skills.

Leighton comments on this point:

> Clearly, increased economic and educational opportunities will not be enough to bring about a turn for the better in a disintegrated community, although such opportunities are essential to the process. What is needed in addition to them is the development of patterns of social functioning: leadership, followership and practice in acting together cooperatively. In other words, it is necessary that the offers of better education and of training in marketable skills go hand in hand with help in learning the elements of human relations. Rooted in this necessity is the requirement that the people be enabled to gain confidence that some things can be done to better their lot; that they be assisted in modifying unrealistic or nihilistic views of the world, and they be encouraged to develop motivation. Without social and psychological changes of this kind the people will retain their inability to make adequate use of educational and employment opportunities. (Leighton)

The article by Haggstrom in particular sees the educator surveying the community to determine all of the local influences, seeking ways of effectively combining them, facilitating the development of local leaders (people are suspicious of outsiders), picturing for the people what they can become and then working with them to make it a reality. He also presents the organization as a source of defense or support for local people with problems.

The basis for organization in the local community is often in alleviating common social problems. Preferably this would be done on a positive basis. One example is if there is insufficient local recreation available, develop a community center. In the case of lower socio-economic class communities, social problems are often chronic and constitute a state of deprivation. This state of deprivation comparative to the majority culture may persist in spite of some improvement at the lower levels because of relative increase also at the levels of the majority culture. "For example, according to the United States Bureau of the Census (1967) the income gap between whites and nonwhites remained almost constant from 1947 to 1965." (Sherif)

Education and organization as a process of change can produce conflict. The best solution to conflict on limited goals appears to be the demonstration of a greater inclusive goal desired by both sides.

> Conflict is produced through two or more groups striving for goals that only one group can have. Conversely, the conditions necessary for a change in this conflict prove to be a series of super-ordinate goals, that is, a succession of goals whose attainment was urgently and intensely desired by partisans on both sides of the conflict, but that could be attained only by their cooperation in joint endeavors as equals. (Sherif)

The educator needs to be effective in his interaction with the people. In this respect it is particularly important that he make a good impression in the beginning. Change is effective according to Linton in relation to (1) the prestige of the individual under whose auspices the novelty is introduced; (2) the prestige of the inventor or donor society; (3) the effectiveness of the trait or techniques in the local environment. In other words, an individual in one culture adopts those aspects of another culture which make possible the enhancement of his phenomenal self. (Linton)

The educator needs to use the total range of human personality in presenting concepts, intellectual, aesthetic, etc. This will in turn allow the new concept to be expressed in the culture in a variety of ways. The educator also needs to be aware that there are a variety of methods to bring about change.

> The agents of change have a wide choice of methods: (1) they can attempt to influence the perceiving individual directly; (2) they can alter the environment so that it will in turn alter his perception; (3) they can create situations within which he will continue to remain in contact with the new situation; (4) they can attempt to satisfy the needs and emotions which lie at the root of the existing behaviors in a way which will include the proposed change; (5) they may create social support for the individual who adopts the new behaviours. Taken together, these methods involve working through many or all of the personality forming agencies in a society--institutions, individual people, objects. Any program aimed at successful change needs to be multidimensional. (Mead)

It is important that the educator be aware of the principles of social psychology in relation to bringing about change. Proper use of these principles will enhance a communicator's effectiveness greatly. A few of these principles will be presented here as a sample, but the professor is urged to use as one of the texts the book Influencing Attitudes and Changing Behavior. (Zimbardo and Ebbesen)

1. A communicator's effectiveness is increased if he initially expresses some views that are also held by his audience.

2. The more extreme the opinion change that the communicator asks for, the more actual change he is likely to get.

3. Present both sides of the argument when the audience starts ou disagreeing with you, or when it is probable that the audience will hear the other side from someone else.

4. There will probably be more opinion change in the direction yo want if you explicitly state your conclusions than if you let the audience draw their own, except when they are rather intelligent.

5. Cues which forewarn the audience of the manipulative intent of the communication increase resistance to it, while the presence of distraction simultaneously presented with the message decreases resistance.

A great many more of these are listed in a summary of social-psychological findings. It would be an excellent exercise to have the students demonstrate that they have learned these principles and can use them in a speech or paper.

Presented in this chapter are the different levels of factors relevant to the change process: the philosophy and personal effectiveness of the agent of change; the principles involved immediately in learning; the general setting and procedures of learning; the community or greater setting involvement; and the procedure for the resolution of differences.

Chapter Six

Supplementary Materials and Activities

Films

ROADBLOCKS TO COMMUNICATION
WBGH/1963/30 min/b&w

Dr. Knowles distinguishes between genuine disagreements and those due to misunderstanding. The concept of "feedback" is explored as one of the ways of improving communication. The use of the watchdog panel, reaction panel, and the audience panel is explained.

LEARNING FOR LIFE
NEA/1961/30 min/b&w

Shows how, through public school programs, adults are learning skills of citizenship and personal growth. Shows adults exploring community issues, learning to become more efficient executives and better informed voters, studying astronomy, government, and Russian. Reveals how vocational education retrains workers who have lost their jobs as the result of automation.

Source: Audio-visual Services
Attn: Booking Clerk
University of Wyoming, Laramie, Wyoming 82070

MANAGEMENT OF HUMAN ASSETS
BNA/1967/28 min/color

Dr. Rensis Likert summarizes the years of research and activity which he has directed at the Institute for Social Research, bringing his understanding and direction which a company must take to obtain high-producing management. Likert's "System4" type of management utilizes modern techniques of motivation and communication to achieve lasting high-performance goals and results.

Source: Educational Media Service
Attn: Booking Clerk
Brigham Young University, Provo, Utah 84601

Supplementary Readings

McLuhan, Marshall. *Understanding Media: The Extensions of Man.* New York: New American Library, 1964.

This book opens the imagination to the possibilities of communication. The book is anthropological in nature, studying societies through their primary methods of communication and making recommendations for the future.

Katz, Daniel and Robert L. Kahn. The Social Psychology of Organizations. New York: John Wiley & Sons, Inc., 1966.

The open systems theory applied to a thorough study of organizational principles. This book provides the levers of understanding by which to begin to move the local world.

Activities

During the Process of Change chapter, each student should write a short paper on a situation in the community that he feels needs changing and how he as a person would go about changing it. A discussion of samples of these papers could develop the points in the chapter further.

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CHAPTER SEVEN

PSYCHOLOGICAL EFFECTS ON ADULTS WHO EXPERIENCE LOWER SOCIOECONOMIC STATUS

"The poor man, he don't save for a rainy day, because all his days are rainy." This is the common feeling of many persons who experience a lower socioeconomic class status. (Logsdon)

Research has observed that adults who are of a lower socioeconomic status experience obvious psychological traits that vary from those of a less deprived adult. The effects also vary for each individual, so it is invalid to completely generalize the internal thoughts and behavior of these adults. However, the following is a composite of feelings, attitudes, and behavior of certain groups and individuals under various circumstances and settings.

Because of the contradictory standards in which he must live, a poor man may develop somewhat of a "split personality" at his job, that of being hostile and aggressive toward his fellow workers, yet at the same time, experiencing a dominating fear of the larger white society. He feels that his time has no value, a lack of control and unpredictability of life, and he becomes discouraged at the slow, monotonous and tiring work. His attitude turns to that of just breaking even or "I'll just get enough to buy my dinner and bottle and quit." Some do take pride in their work, but often the apathy of others discourages their competitiveness.

A lack of trust between co-workers is found especially when money, clothes, and personal possessions are concerned. Greater trust is revealed in kinship relationships, however, so often he withdraws to the household. The deprived adults may also think that by grouping by age, sex, and territory according to their ethnicity they can prevent unfairness and forms of conflict by reducing their social relations. Their communication is generally aimed toward personal, rather than formal relations. This private compact with loyalties, therefore, replaces impersonal standards of worth. Face to face relations can begin here and then enable them to reach out beyond their territorial aggregation. If a member of the group should imitate the "average American," he is often considered a phony, coward, or fink, as they refuse to accept a person's Americanization and degrade the same American. (Block)

Adult males actively look for differences among themselves to achieve individual identity. He feels that there is more prestige in having people think that his background is buried in crime and violence rather than in public welfare. When foreigners or investigators enter his area, for example, he likes to act important in showing them around. He feels that by being in with the "right people" he can be protected, yet with friends and relatives, he complains about how he was maligned by the press and their neighbors. They are thus quite cautious in their dealings. Their fear of police is often greater than usual, so many of their rightful complaints are not voiced to avoid the attention of the police or revelation of the difficulty they have communicating.

Both sexes may thrive on rumors and gossip and are unable to keep family secrets. Very few believe that others will cooperate in joint efforts unless it is to one's personal benefit or if the person is under a threat. Rather than make a federal case of something, many believe that things should be handled by private agreement.

The deprived adult's attitude, like that of any other human being, is established by his beliefs, emotions, and feelings which he learned from his own family or close acquaintances and which he will pass on to his own children. (Cormier) His traditional world relies on the belief of "natural man." Contrary to many higher class beliefs, he feels that it is natural for men to be sexual predaters, mothers to love their children regardless of what they do, for girls to connive at marriage, for boys to hate school, for businessmen to cheat strangers, and for pleasure to override discipline and duty. (Douglas)

When dealing with others, the lower class adults have little faith in individual morality. They have an overwhelming distrust of impersonal voluntary relationships. Instead of voluntary relationships, they fall back on kin relationships and close friends. If a person tries to minimize their ethnicity, they think it is a way of escaping responsibility, or of gaining admission into their confidence, i.e., an outsider. They view themselves in a direct line of succession to groups, family, etc., and believe that "this is the way to be and act, and so it will be with my family."

One tactic that the poor can use to exert power and gain greater control over their lives is through protest, i.e. rent strikes. This attracts people who are seeking psychological gratification by either gaining revenge, public notice, or acknowledgement. They feel as though they need militancy to arouse support and that they need support to bargain. Their action relies on the leadership of others before they will follow. The language barrier may make it difficult to control a protest once it is formed. Rallying words have different meanings to the individuals involved.

If the poor and politically weak protest to acquire influence that will help change their lives and conditions and find that little results from their efforts, then apathy and hostility toward political methods usually results. (Block)

Because he is pushed into alienation by forces from the outside, the culturally deprived man actively chooses to reject commitment. He feels that he isn't in the position to reject societal standards so he accepts them with no argument. Because of this fragmented self-image, he defines himself in negative terms. In his home, he sees himself fail as a provider. At work, he perceives even a more negative reflection of himself because neither he nor his employer respects his job. From the beginning, then, he senses his failure. Viewing himself in negative terms may lead him to turn to fantasy as a means of escape. This is common among those who are alienated from society. In mentally compensating for his negative view of self, he projects his failure as success.

The alienated live in the present and are pessimistic about the future--a future in which everything is uncertain except the ultimate destruction of his hopes and eventual realization of his fears.

The perceived position of the male figure is weak and that of a failure because he is repeatedly confronted with the feeling of failure. He knows that he is destined to be unable to support his family and is, therefore, pessimistic. The birth of another child in the family, for example, represents another stage of defeat.

Apathy and passivity are not the outstanding attributes of the poor and discouraged, however. Hostility and violent anger are more common, especially against institutions and beliefs of higher society. "The poor who have lost heart are the victims of their own worst selves and they feel like prisoners who are trapped in a jail which they made." They talk among themselves and make a verbal war against prisons and institutions which would be of great benefit to their lives such as churches or social work organizations. (Douglas)

Poverty stricken adults possess certain traits in common which may be responsible for their observable behavior. The discouraged poor have developed a low threshold of tolerance and understanding. They are quick to denounce and form negative opinions. Secondly, the breakdown of communication may be due to their "all or none" or "complete surrender" mentality. Thirdly, they sometimes fear, suspect, or resent the ambitions of their own children, suppressing their ambitions and success. (Douglas)

The deprived woman lives with a negative self-image and also labels herself as a failure due to her illiteracy and societal withdrawal. She feels a sense of limited alternatives because she is confined to deprived neighborhoods and is unable to develop her skills. With the outside world, she experiences a feeling of helplessness. Between the "average American's" standard of life and that of the individual woman, a feeling of deprivation presides and inhibits the positive attributes of life while society fails to accept the negative trends. Her view of life is that of a static position. (Berry)

A feeling of insecurity is prevalent in the life of the disadvantaged woman as she constantly experiences the consequences of unpredictable factors such as sickness, injury, or legal problems. She finds no security in the home, her husband, or job. This leads to an ultimate feeling of powerlessness, meaninglessness, and isolation. Because of her powerlessness, she feels as though she was not allowed an active choice in choosing her mate and that her marriage was a predestined fact rather than a relationship enforced by strong feelings.

When she is rejected for a job, feelings of hopelessness and inherited poverty predominate and, at the same time, suppress her initiative. When either the male or female adult is placed in a job and given an equal opportunity, he or she, especially the woman, becomes less distant with the others and often imitates or identifies with an idol--a co-worker or employer. This is often observed by his or her imitation of one's walk, the way one combs the hair, dress styles, etc.

The poor adult feels especially proud when he can buy anything with his own money. He is often too proud to accept another's help and sometimes it is hard to convince him that there is a problem because he thinks this is the way life should be.

Interviews concerning their children's education reveal that parents often expect the school to help their children in overcoming their historical deprivation. One father, pleased that his boy was learning manners in school, said, "There's so much, I can't explain it all. Please teach him to read because I can't read too good myself...When I go to work and he is in school, he can't get into trouble." (Elkins and Taba)

A typical mother who is on welfare tells how she avoids going to the grocery store so she won't have to tell her young child that he can't have bananas or other luxuries because her greatest satisfaction is in seeing her children happy. She said that churches and other worthy organizations care for a while, but then they forget about them. Their disapproving looks make her feel guilty and like a burden. They pressure her into getting a job, but then she is unable to be with her family to provide the love they need. She wonders if people hate her and her children because they are a tax burden to the tax payers. She just wishes that people would understand. (Hinds)

The "average American," in a comparative study with adults of a lower socioeconomic status, psychologically experience similar instincts, feelings, and emotions. However, because of the increased amount of tension, anxiety, and frustration, the mind of the disadvantaged person is subject to greater strains, those the middle or upper class person might find difficult to cope with. That the disadvantaged can cope at all is due to the fact that many of them know no other way of life and have lived under these conditions for so long that the psychological difficulties in contrast are not as striking.

The adults of the lower socioeconomic status do break down under the effects of this mental stress so that there is a higher percentage of this population damaged by it. This is presented quite clearly by Langner:

> According to our data, persons of low SES are more prone to have organic brain damage, psychosis, and character disorders, and are less likely to have neuroses. In particular, they are more rigid, suspicious, and have a fatalistic outlook on life. They do not plan ahead, a characteristic associated with their fatalism. They are prone to depression, have feelings of futility, lack of belongingness, friendlessness, and lack of trust in others. They are more authoritarian in their attitudes, stressing obedience, power, and hierarchical relations.

A survey of the literature done by Monge on the subject of deprivation states in the resume

> Social deprivation, resulting in biological deprivation, involves a way of life communicated to successive generations by the family, which shapes communication, language, thought and cognitive styles of problem-solving. Among important motivational and emotional factors associated with deprivation and ineffective learning are lower intelligence and educational achievement, limited problem solving approaches, inadequate social communication systems, preference for immediate gratification, alienation, avoidance, withdrawal, violent aggression, fear of schools, rigid value systems, and hostility toward authority.

A statement in summary that expresses the world of the poor is made rather well by Harrington. "To be poor is not simply to be deprived of the material things of this world. It is to enter a fatal, futile universe, America within America with a twisted spirit."

Chapter Seven

Supplementary Materials and Activities

Films

HARVEST OF SHAME
CBS/1960/b&w/Two parts: 1-30 min., 2-23 min.

Depicts the degradation and exploitation of millions of migrant farm workers in the United States. By interviews, Edward R. Murrow provides a comparison for and against the use of migratory workers under the conditions set forth. Follows migrants across the country harvesting various crops; shows their living and health conditions, as well as economic status.

Source: Bureau of Audio-visual Instruction
Attn: Booking Clerk
University of Colorado, Boulder, Colorado 80302

PORTRAIT OF A DISADVANTAGED CHILD: TOMMY KNIGHT
Vision/1965/16 min/b&w

Highlights a day in the life of a slum child, Tommy Knight. Introduces the special problems, needs, and strengths of the inner city child, and illustrates factors hindering Tommy's ability to learn. Contrasts the home life and parental attitudes of disadvantaged children, showing that some homes are supportive and others neglectful.

Source: Audio-visual Communication Center
Attn: Booking Clerk
University of Nevada, Reno, Nevada 89507

SUPERFLUOUS PEOPLE
CBS/1962/b&w/ Two parts: 1-27 min., 2-31 min.

Presents interviews filmed on New York streets and in slum area homes, to show the mental attitudes of people society neglects. Looks at babies awaiting adoption; children waiting for parents; the teenage high school dropouts; elderly persons displaced by new housing construction; a woman on relief whose husband was recently released from a mental institution, and many others, to show that there are vital humanitarian reasons that should lie behind the giving of material aid to these people. Documents views of persons who work with them.

Source: Educational Media Service
Attn: Booking Clerk
Brigham Young University, Provo, Utah 84601

Activities

1. If some class members have been able to live with a family in deprived circumstances, they would be able to report on their experiences to the class at this time.

2. A visit to the state hospital would certainly show examples of psychological deprivation.

3. A survey of the percentage of different socioeconomic level students who complete school in that community would also demonstrate one aspect of deprivation.

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Much of the reference work and writing in this chapter was done by Kathy Zimmerman, student at the University of Northern Colorado, May, 1970.

CHAPTER EIGHT

PHYSICAL FACTORS AND DEVELOPMENTAL TASKS

From fertilization to birth, weight increases 11 million times. From birth to age one, weight increases 300 per cent. By his second birthday the average child will be approximately half as tall as he ever will be. These statistics indicate the tremendous early growth of the child which then gradually slows until the growth spurt at pubescence beginning on the average at age eleven for girls and a year and a half later for boys. During this last growth period, boys double their weight and add ten inches to their height. (Hurlock, Bernard)

The direction of growth is from the head to the feet and from the center of the body to the extremes. The baby's head grows to sixty per cent of its adult size prior to birth, is three-quarters of its adult size at the age of two, and by six years has virtually completed its growth (ninety per cent of adult size). The trunk of the body is next to grow and then the appendages--arms and hands and then legs and feet--are the last to grow rapidly. (Bernard)

The physical body is more vulnerable during periods of rapid growth in its need for adequate nutrition.

> The fetuses and infants of low socioeconomic mothers are smaller, and their mortality rate is higher than is the case among mothers in higher socioeconomic strata. Miscarriages, still births, prematurity, and infant deaths are noticeably higher with mothers who have poor diets than with mothers whose diets are good and whose babies are more frequently brought to full term. (Bernard)

The brain as part of the physical body is subject to such damage. By manipulating the environment of the young, one can truly create a "lame brain"--with lighter cortex, shrunken brain cells, fewer glia cells, smaller blood vessels, and lower enzymatic activity levels--or one can create a more robust, a healthier, a more metabolically active brain. (Krech)

Studies of children with environmental handicaps seem to show a deterioration on IQ scores after the age of six reflecting the educational handicaps present at that time rather than reflecting permanent earlier damage. The IQ's measured at six approximate 90 and fall to 75 at 13 and 14 years of age. (Tyler)

Deprived environmental conditions may retard growth and physically retard intelligence. The usual adult in adult basic education does not represent the most severely deprived cases. A study done on the average intelligence of day laborers in 1948 by Johnson indicated an average IQ of 95. (Tyler)

Conditions of diet seem to influence the age of maturation of girls with those on protein diets versus carbohydrate diets maturing earlier and those with good food and good social conditions maturing earler. Also those that have adequate nutrition seem to be less affected by the physical changes occurring at this time. Nutrition and social climate also influence the cessation of the reproductive system with those in poorer circumstances entering menopause earlier, late thirties and early forties, on the average. (Hurlock)

The life expectancy of the lowest status non-white is 18 years shorter on the average than the high status white and 7.6 years shorter in the lowest economic classes from that of the highest economic classes. (Bernard)

The population in the lower socio-economic classes show the affects of middle age and old age physical deterioration earlier than do the middle and upper class group. These changes include loss of sensitivity of the sensory system--eyes, nose, ears--so that they do not hear as clearly, see as well, smell as well, and consequently things do not taste as good to them after these losses.

Those in lower socioeconomic status may have been out working at seventeen because of dropping out of school and they may be retired in their forties because of physical injury which prevents them from continuing at hard unskilled labor.

The prognosis for a pleasant retirement is poor for a person who is physically incapacitated by health or injury from doing what he knows how to do and who is mentally incapacitated because of lack of experience from doing much in the way of mental activity.

Adolescence involves rapid physiological, psychosexual, emotional, and social changes during puberty which occurs between the ages of eleven and fifteen. Middle adolescence involves developing new values and peer relations. Late adolescence involves preparing for the role of adult life, assuming greater responsibilities. Adolescence generally involves much vacillation, uncertainty, and change.

Young adulthood is the period in which the individual enters into adult society and culture, chooses an occupation, and usually establishes a family. There is frequently a stabilization of his system of values and interests along with character formation. In middle adulthood there is the consolidation of previous achievement and aspirations. This period is normally the peak of civic activity and economic development. In late adulthood there is the period of gradual physical decline characterized by increased stability and self-assertion. There is increased reliance on the habitual and ideological. Adjustment difficulties arise here as children marry and leave the home. (Pikunas)

There are several stages in the adjustment of adulthood. (1) Establishing oneself. (2) Economic problems in the thirties in attempts to achieve status. (3) The realization of the beginning of physical decline in the forties and the dangers that come from the individual's reaction to this knowledge in redoubling his efforts to push back the clock, physically, sexually, and socially. (4) The fifties bring more definite physical decline or changes and are devoted to maintenance of what one has. It usually is the period of least financial worry. During adulthood the children leave and the parents of the middle aged adult become aged and possibly dependent.

(5) Old age or retirement is the time of adjusting to retirement and reduced income. They are the years of deteriorating sensory acuity and motor skills. There is partial withdrawal from social functions. There is the adjustment of establishing relationships with one's peer group and adjustment to satisfactory living arrangements and to the death of the spouse. Frequently there is increased dependence on others. At this stage the creative use of leisure time becomes of prime importance.

Robert J. Havighurst has developed a theory of developmental tasks which is indispensable as a way of looking at the interaction of the developmental stages of the average individual in his contact with the expectations of his culture. The general areas of mastery that are included in this theory and that range from simple to complex as the individual progresses in age are as follows: (Havighurst)

Physical mastery--Learning to walk, talk, eat, eliminate, develop, accept one's body, sexual role, physical occupational skills and adjustment to decline.

Cognitive mastery--At first forming simple concepts, further development of intellectual skills and competence, intellectual occupational skills.

Values, Conscience and Ethics--At first learning right and wrong and forming a conscience, learning socially responsible behavior, more complex value and ethical formation, civic responsibility.

Social relationships to others--At first this is in the relation to mother, then to the family, peers, heterosexual experiences, establishing a family, community.

Establishing Independence--This involves emotional and actual independence which includes the economic ability to care for oneself through occupational competence.

Adjustment to change in others--Social change, sexual change, physical decline, and to death.

Creative use of leisure time.

To focus more specifically on one of the developmental stages using this theory, the Developmental Tasks of Adolescence between ages twelve and eighteen would appear as follows: (Havighurst)

1. Achieving new and more mature relations with age-mates of both sexes.
2. Achieving a masculine or feminine social role.
3. Accepting one's physique and using the body effectively.
4. Achieving emotional independence of parents and other adults.
5. Achieving assurance of economic independence.
6. Selecting and preparing for an occupation.
7. Preparing for marriage and family life.
8. Developing intellectual skills and concepts necessary for civic competence.

9. Desiring and achieving socially responsible behavior.

10. Acquiring a set of values and an ethical system as a guide to behavior.

Developmental Tasks and Education by Havighurst is a paperback book giving an expanded explanation of all the developmental tasks and should be obtained as a supplementary text.

This particular level was chosen for more specific focus because lower socioeconomic level adults may only marginally achieve many of these tasks and engage in the later tasks but never master them. The lower class response to these tasks is quite basic or concrete in nature. Their adjustment is not the long term process of the middle and higher class adolescent.

> Most young people in classes IV and V (lower classes) pass directly from childhood to the occupational, social and marital responsibilities of adulthood. In doing so, they miss, in varying degrees, what we have come to refer to as sublimation. Their sexual, aggressive, and dependent impulses remain much more pronounced and more primitive than those of classes I and II (higher classes). (Hollingshead and Redlich)

Chapter Eight

Supplementary Materials and Activities

Films

GROWTH FAILURE AND MATERNAL DEPRIVATION
McGraw Hill/b&w/28 min.

Shows two children who have been psychologically and physically deprived and the consequent deterioration that has occurred. These same children are given extensive care and a later sequence shows the degree of improvement that has occurred.

Source: McGraw Hill

PRINCIPLES OF DEVELOPMENT
Crawley/1950/17 min/b&w

Outlines the fundamentals of child growth and development from the point of early infancy. After defining the principles of development, the film considers the variables which make each child different from every other one.

SOCIAL DEVELOPMENT
Crawley/1950/16 min/b&w

Gives an analysis of social behavior at different age levels and the reasons underlying the changes in behavior patterns as the child develops. Points out development from the stage where the sexes and ages are mixed indiscriminately to the point where children begin to seek out the natural leaders for their group and begin to pick members of their own sex as playmates.

Source: Bureau of Audio-visual Instruction
Attn: Booking Clerk
University of Colorado, Boulder, Colorado 80302

Supplementary Readings

Baller, Warren R. and Don C. Charles. The Psychology of Human Growth and Development. New York: Holt, Rinehart and Winston, Inc., 1968.

A recent text which considers the human life span with a primary focus on psychological capacities. A ready reference.

Garrison and Franklin R. Jones. The Psychology of Human Development. Scranton, Pennsylvania: International Textbook Company, 1969.

A very readable, concisely written, and yet comprehensive discussion of all aspects of human life at all ages. I heartily recommend it.

Activities

1. Discuss the idea of the body as an expression of self, self-ideal, or social self. This idea perhaps can be related to the physical geography of the community and the type of expression that the location and type of structures (architecture) in the community give to it.

2. Discuss the idea of physical abilities including mobility and verbal ability relating to responsibilities.

3. Compare short descriptions of lower, middle, and upper class young adults including involvements and worries. Also compare middle-aged versions of each level.

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CHAPTER NINE

OTHER DEVELOPMENTAL SYSTEMS

Piaget and Erikson

This chapter, like chapters three and eight, provides information as to the nature of man and allows the observer, through consideration of the different theorized levels of development, to determine whether the individual is operating at the expected level. Conversely a person operating below or above that level can be considered to see whether this is an indication of operating in all stages at a level of immaturity or of precocious development in all stages compared to the expectations for the chronological age. Through this procedure a person can be determined to be truly deprived or to maintain normal development even under difficult circumstances.

The theory of Jean Piaget is a theory of cognitive development. Through considerable research he found that the mental processes go through five major stages of development and that the average child followed a certain chronological sequence.

1. Birth to two years--the period of sensorimotor adaptation
2. Two years to four years--the period of preconceptual thought
3. Four to seven years--the period of intuitive thought
4. Seven to eleven years--the period of concrete operations
5. Eleven to fifteen years--the period of formal operations (Piaget)

During the period of sensorimotor adaptation, the child is primarily a reflex mechanism responding to internal needs and to external stimuli.

This period is used by the infant for neurological development and organization. Things are seen as separate experiences (isolated unconnected events). Then there develops a sense of repetition, and then later during this period a sense of expectancy, and still later there is a feeling of obligation on the part of the environment to respond as seen egocentrically by the child.

In the second stage, the period of preconceptual thought, the child relearns on a conceptual level some of the lessons acquired earlier on a sensorimotor level. "Preconcepts that are formed are action ridden, imaginative, and concrete, rather than schematic and abstract." (Klausmeier) During the second stage the child is able to use a block to represent a car in play. The child in unable to take the viewpoint of another at this stage. When watching the birds in the yard, he is unable to determine whether he is seeing a succession of different birds or whether the same bird continues to reappear.

The period of intuitive thought from four to seven is when egocentrism tends to be replaced by increased social interaction. During this period vague relational concepts such as "bigger," "stronger," and "more" are constructed from experience and can be formed without verbal instruction. The child at this stage classifies things by only a single characteristic such as red rather than multiple characteristics such as red and round, or tall and heavy. An adult may think at the level of the period of intuitive thought when dealing with emotionally toned problems in the areas of politics or religion.

During the fourth stage from seven to eleven, the period of concrete operations, the child has acquired a basic stock of concepts and organized them into coherent systems. These concepts are called "operations" because they are internalized responses. The difference in this stage of cognition and the previous stage is that there is the ability to classify on the basis of several characteristics rather than just one in relation to observable or concrete characteristics. Also at this stage there is a sense of conservation of materials. The child is able to tell that water from a tall glass when poured into a wide glass still does not change in amount. In the previous stage he would tend to believe that there wasn't as much because it wasn't as high or some similar process of thinking.

The last stage is that of formal operations. This stage appears on the average around the age of eleven and continues to develop through the age of fifteen. The child is increasingly able to use classifications based on more abstract or symbolized characteristics and is able to conserve or mentally manipulate these abstractions into various combinations such as is done in algebra or development of scientific hypothesis, or the awareness of complex chronological sequences.

The development of this last stage of formal operations is essential to success in school at the high school level. It is the absence of behavior at this level that characterizes the conception of people of lower socioeconomic status as being concretely oriented or as being better with their hands than with schoolwork.

According to Piaget there is the ready assimilation of material which is similar to that you are already familiar with or that is congruent to the systems that are organized in the mind from past experiences. Material which is incongruent with the systems into which past experiences have been organized is less readily absorbed. In this case there must be a change or accomodation on the part of the person and the organization of their cognitive systems before the material can become meaningful. This idea of

Piaget is now a basic teaching principle presented by several different disciplines as mentioned in the chapter of the Process of Change.

This theory of mental structure has meaning for understanding what is occuring in the minds of children and the minds of adults when they are thinking as children do. It helps to make clear what would be appropriate levels of presentation in education. These cognitive levels also influence other understanding such as laws of conduct, understanding of concepts such as birth and death, etc.

These theories can be used in overlapping perspectives in the following manner. An eight year old, who is small in stature and poor in physical activity, has received love (Maslow's theory) from his family. As the youngest he is the baby of the family. He is not highly regarded by the other members of his peer group because of his babyish habits and poor physical performance (no esteem). Because he lacks esteem, his cognitive functions suffer and his cognitive performance may still be at the intuitive level rather than at the concrete operations level. At the intuitive level, he is classifying on the basis of one characteristic, and therefore he has a sense of like versus not like rather than understanding multiple characteristics. He, therefore, does not understand that someone may like his smile but doesn't want to play ball with him or other such finer distinctions. If he were able to recognize that some people did not reject him entirely or some areas of his behavior, he would be able to respond more fully in those areas that people find acceptable or perfect these areas that are detriments. His vague feeling of unlikeableness further handicaps him in finding a satisfactory solution. A rule here may be that deprivation of one level in a set of perspectives may lower performance one level in another or more sets of perspectives. Conversely improvement in one set may cause improvement all along the line.

The next set of perspectives are those of Erik H. Erikson who has developed a psychosocial theory of development and refers to it as the eight ages of man.

1. Trust vs. Mistrust (hope)
2. Autonomy vs. Shame and Doubt (willpower)
3. Initiative vs. Guilt (purpose)
4. Industry vs. Inferiority (competence)
5. Identity vs. Role Confusion (fidelity)
6. Intimacy vs. Isolation (love)
7. Generativity vs. Stagnation (care)
8. Ego Integrity vs. Despair (wisdom) (Erikson)

The first of these stages, Trust vs. Mistrust, refers to experience with the new environment of the infant following birth. The infant's experiences come primarily in its relationship with its mother through feeding and care. If during the first year there is a warm responsive mother-child relationship that satisfies the needs of the child, then he will develop a feeling of trust which tends to continue in his relationships toward his environment. If not, if he screams without satisfaction, is cared for irregularly, and is handled roughly and coldly, the infant develops mistrust and is suspicious of things around him.

The second stage occurs from one year to age three. This stage is called the age of Autonomy vs. Shame and Doubt. In this stage the child becomes aware of the separateness of other objects in the environment and begins to develop a sense of being separate himself. He experiments with being independent of his mother in ways such as walking away from her and coming back. By the end of this period if the child has been given opportunities to test his independence and has been shown love and respect when he is behaving in this way, the child will attain the sense of himself as a worthwhile separate identity. If the mother fosters dependency and calls attention to the child's attempts at independence in a punitive or shaming manner, the child may feel inadequate to exist alone and may feel chronically dependent on others and chronically ashamed of himself.

The third stage is Initiative vs. Guilt. This stage corresponds with the Freudian Oedipal or phallic stage and involves the ages of three through five. During this stage the child is trying out in a wider range its powers of locomotion, conversation, social interaction with neighbor children, and testing his relationship further with his parents. As in the second stage, if the child is given reasonable freedom to experience different activities and play with others, if the child can test its powers without fear of punishment and is guided in such a way as to prevent serious injury, then the child can master this stage of feeling free to use creatively and effectively the talents that it does have. A deprivation at this stage would be to feel fearful to try anything for fear of punishment and to feel guilty chronically about even existing.

The fourth stage is that of Industry vs. Inferiority. This stage corresponds to the Freudian Latency stage. The ages involved are from six to eleven. During this stage the child encounters school. The school experience is the first formal demand that has been made on the child by the society outside what has been experienced within the family. In this respect the child faces real work for the first time. Work is denoted separately here as an experience that is not solely pleasurable and that one must do even though the individual would rather not participate in it. The child must adjust to the larger group of people and respond appropriately to tasks which are more abstract in nature. The child attempts the tasks and succeeds or fails. If he fails consistently, he develops a feeling towards himself of inferiority. This feeling continues to influence him with expectancies of failure when facing future tasks. If the child succeeds in performing well at school, he gains a renewed sense of capability that reinforces his sense of initiative and gives him courage to persist in facing future tasks.

The fifth stage is that of Identity vs. Role Confusion which corresponds with the adolescent period, involving ages twelve through nineteen. Erikson speaks of the sense of fidelity to one's experiences with life. "The sense of ego identity, then, is the accrued confidence that the inner sameness and continuity prepared in the past are matched by the sameness and continuity of one's meaning for others, as evidenced in the tangible promise of a 'career'." The person has a sense of knowing who he is. An example may be that of one knowing who he is with the same sense of assurance as a Rockefeller or a Kennedy might know who he is. This self-knowledge is gained through a sense of the stability of the family and through a sense of confidence over the positive experiences gained in one's lifetime which have delineated clearly the competencies of the individual. A clear cut identity can also be formed in a negative direction in that both the person's family and his life experience have been negative, confirming his belief about himself that he is bad and hated by society. The alternative to definite confirmation of identity is confusion. Confusion about one's role leads to ambivalent and erratic attempts proceeding in all directions at establishing reality. Confusion leads to purposeless inefficient behavior and extreme anxiety on the part of the individual.

The sixth stage is that of Intimacy vs. Isolation. This would involve the ages from nineteen through twenty-seven. During this stage..."the young adult is eager and willing to fuse his identity with others." (Erikson) This is the later stage in which preliminary heterosexual experience has fallen into the development of the sense of identity. At this stage the individual begins to look more seriously for a future mate. Mastery of this stage is to be capable of "mutuality of orgasm with a loved partner of the opposite sex with whom one is able and willing to regulate the cycles of work, procreation, recreation, so as to secure to the offspring, too, all the stages of a satisfactory development." (Erikson)

The seventh stage is that of Generativity vs. Stagnation. In this stage the mature adult needs to feel a sense of worth while production. This may be through his sense of value on the job, through his sense of value in producing children, or through his sense of value in creative work being done through his avocations or community work. "The mature man needs guidance as well as encouragement from what has been produced and must be taken care of." The implication of deprivation here would be to feel that life was meaningless, that no contribution was being made, and to receive no encouragement or guidance from a product or from society as a whole.

The last stage occurs after retirement and involves reflecting on one's life and assessing its value in totality. The feeling that the individual may get is a feeling of order, purpose, meaning, and value, or upon reflection the person may see purposelessness, disorder, lack of meaning, and feel that it would have been better if he never had lived. The stage is labeled Ego Integrity vs. Despair.

An example of the deprivation during the trust stage of a person now at the late Generativity vs. Stagnation stage would be that of Scrooge in

Dickens' story of The Christmas Carol. Scrooge was a person who was suspicious of everybody and hoarding away from them whatever he could. The appropriate way to respond to such deprivation is to be consistently trustworthy and to be concerned for the person and to seek involvement in the way that Bob Cratchit did. This type of action seemed to have led to the conversion of Scrooge through the intermediary of the Christmas Spirits.

Chapter Nine

Supplementary Materials and Activities

Film

PIAGET'S DEVELOPMENTAL THEORY
Davidson/28 min/color

Demonstrates in a series of filmed observations of children the developmental theory of Jean Piaget, famed Swiss child psychologist.

Source: Instructional Materials Center
Attn: Booking Clerk
University of Northern Colorado, Greeley, Colorado 80631

Supplemental Readings

Erikson, Erik H. Identity: Youth and Crisis
New York: W. W. Norton & Co., 1968.

This book presents a thorough discussion of Erikson's concept of identity. Observation principles, life cycles, identity confusion in history, and discussions of identity, of women, of youth, and in relation to race.

Phillips, John L., Jr. The Origins of Intellect: Piaget's Theory
San Francisco: W. H. Freeman and Company, 1969.

A thorough presentation of Piaget's intellectual stages complete with innumerable examples.

Activities

1. Discuss delinquency as an identity. Discuss absence of identity. Do periodical research into the generation gap and consider how it might be for the Mexican-American or for the Indian.

2. Have some students set up some test ethical situations. Other students will be asked to respond to them as if they were at a certain age level. The class can discuss mental comprehension and ethics.

3. Set up tests to determine the thinking level at all five stages.

4. How is Intimacy related to Identity?

References

Erik H. Erikson, Childhood and Society (New York: W. W. Norton and Co., Inc., 1963), pp. 274, 261-63, 266.

Herbert Ginsburg and Sylvia Opper, Piaget's Theory of Intellectual Development (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1969).

H. J. Klausmeier and W. Goodwin, Learning and Human Abilities: Educational Psychology (New York: Harper, 1966).

CHAPTER TEN

OTHER DEVELOPMENTAL SYSTEMS

Freud and Gesell

Part of the purpose in the presentation of the developmental stages is to respond to the point made in chapter two that often man is more complicated than he seems. A second value is to allow the person in such a complicated situation the tools that he needs to understand it.

The next developmental perspective is provided by Arnold Gesell. In Gesell's theory progressive developmental cycles occur. The individual experiences successive integrated, experiential, integrative phases as progressive stages of maturation occur. The integrated child has reached a balance between the desire to achieve and the ability physically to perform the desired achievement. This leads to more consistent emotional behavior and consequently happier relationships between the child and others. (Ilg)

Shortly thereafter, the natural tendency of the child to experience new activities leads him into areas which are beyond his abilities but which become part of his learning that eventually enables him to perform at a higher level. During this thrusting period into new areas, he may appear aggressive and destructive.

The third phase is that of moodiness in response to the frustrations and the changing feelings. The demands from the body and from the new experiences in relation to the environment have temporarily exhausted the capacity of the body to respond to them. The individual may be quiet and morose or may fly into anger in response to a request.

The following table of cycles shows the changes of behavior of the standard person in relation to himself. (Ilg)

AGE	AGE	AGE	BEHAVIOR
2	5	10	Smooth, Consolidated
2½	5½-6	11	Breaking Up
3	6½	12	Rounded-Balanced
3½	7	13	Inwardized
4	8	14	Vigorous, Expansive
4½	9	15	Inwardized-Outwardized Troubled, Neurotic
5	10	16	Smooth, Consolidated

The cycle of changes increasingly lengthens as the person grows older. Change which occurs in two weeks for the 6 to 8 weeks old takes longer than a year at the age of 14 to 16.

The importance of this information for parents is to know that the negative stages do not imply permanently negative behavior. They can understand and ease an already difficult stage for a child. The importance of this theory for the adult educator is similarly to be aware of cycles of behavior which take place in individuals and groups, particularly when faced with cultural change. He should realize that negative stages may have to occur developmentally, and that when they do, they do not automatically imply permanently negative behavior but may foreshadow more positive developments. The adult educator needs to similarly react with understanding to these negative periods in order to ease an already difficult time for the individual or group.

According to Gesell "It is probable that this spiral of growth slows down even further during the twenties and thirties, but it seems quite possible that predictable age changes are continuing to take place, though less clearly defined, during these and the succeeding years and probably the human's life span".

The last developmental perspective to be presented in the psychosexual stages as advocated by Sigmund Freud. These consist of five stages, the Oral, Anal, Phallic, Latent, and Genital. (Hall)

The first of these is the Oral stage from birth to one year old. The first experience the child has is through the taking in of part of the outside environment through the mouth by breast feeding. The first part of this stage is the passive receptive stage in which the child seeks passively to experience the world through the mouth. In the later part of the Oral stage the child starts developing teeth (around seven and eight months). During the teething process the child becomes more aggressive and starts biting everything that enters its mouth.

If the oral experience is unsatisfactory, fixation may occur. Fixation is defined as the arresting of development at a particular stage so that the primary mode of relationship to the environment remains at a level that would ordinarily be outgrown. A person fixated at an Oral Receptive stage may become an alcoholic, both trying to satisfy the oral needs and replicating the unsatisfactory relationship between the mother and child. The second Oral stage is called the Oral Aggressive stage, and fixation at this stage can lead to later overemphasis on activities such as biting cigars, biting gossip, critical verbal behavior as a drama critic, speech coach, etc.

The second stage is the Anal stage. This involves the experiencing of elimination and defecation and the process of establishing control. The Anal stage extends from one to three. Proper experience during this period would lead to the effective development of physical control through the understanding guidance of the social forces represented by the family. This process would help to develop the ability of the child not only to control the elimination processes but would also teach him the process of control in relation to his environment. Fixation can occur that leads to two separate types of negative behavior.

The first type of negative anal behavior is the anal expulsive. This is a condition of chronic messiness such as exists when the child paints the bathroom with his feces. In the adult this would refer to compulsive messiness of self and of the area that one is responsible for. This is sometimes characteristic of adolescent behavior when they get away from the restrictions of the home. This could also describe certain types of hippy behavior.

The second type of negative anal behavior is anal retentive. This refers to behavior that is constipated on the part of the child. In the adult this refers to habits of behavior that are compulsive hoarding, excessive orderliness, stinginess, exact time schedules, overemphasis on cleanliness, etc.

The third stage is called the Phallic stage or the Oedipal stage after the myth about Oedipus Rex. During this stage the awakening sexual interest of the boy is directed at the mother and there is increased conflict with the father. Gradually, if this stage is adequately handled, the boy learns that the interest of this type in his mother is inappropriate and shifts the interest to females outside of the family. The girl, also through a slightly different process, becomes interested in the father and is in increasing conflict with the mother and then gradually shifts her interests outside of the family.

Fixation at this stage can lead to promiscuous behavior on the part of the boy or the girl in later life and also could lead to sexual interest in the same sex. This fixation could occur if the parents repressed the behavior of the child too much or encouraged the behavior of interest in the opposite sex parent by seductive behavior.

The fourth stage was thought by Freud to be one of sexual latency. The age involved in the Latency stage is from six to eleven. During this stage the sexual behavior was quiescent while the child developed his social skills with the like sexed peer group and encountered work in the society. Another reason for quietness of sexual interest was repression of feeling due to guilt from the strong emotions toward the parents developed during the Phallic stage.

The sexual feelings are reawakened during puberty and the last stage involves the integrating of the experiences obtained through the Oral, Anal, and Phallic experiences as well as during the period of Latency. This last stage is called the Genital stage and involves development of the responsible use of sex in the marital state with mutual trust and plans for the satisfactory upbringing of the offspring.

Parallels can be made to certain actions of the young people against authority figures as replaying the actions of the phallic stage. Examples of this would be student rebellions. The conformity of certain minority groups could be attributed to fixation at the Latency level. In this case the fixation is due to the repression of feelings that have occurred in conflict with authority.

In summary, the theories of Piaget, Freud, Erikson, Havighurst, Gesell, and Maslow have provided perspectives on cognitive, sexual, social-personal social environmental, physical behavioral cycles, and human needs developments. These theories have presented appropriate ages and stages at which changes will occur and have logical and testable effects when deprivation at these ages and stages does occur. The perspectives are interrelated so that deprivation in one perspective will affect stages in the other theories. When used simultaneously they give depth and perspective in understanding the action of a person or a group.

An example of the use of these perspectives follows. A fourteen year old is in the formal logic stage according to Piaget, concerned with heterosexual relationships according to Havighurst, and also concerned with emotional and economic independence. He is in the beginning of the Genital stage according to freud which also would involve the experience in heterosexual relationships. He is concerned about esteem according to Maslow, and if he achieves this he will be able to function cognitively and aesthetically. According to Gesell he is in a Vigorous, Expansive stage after being quieter the year prior, but he will soon be in the fifteen year old troubled "neurotic" stage.

A fourteen year old in a negative environment may function at the next lower level. According to Piaget he would then be thinking at a concrete level in regard to moral consciousness and would also be capable of conservation of reversing in mental processes of only visible concrete types of materials. The use of symbols would be basic and unimaginative. According to Havighurst, he would still be involved with the tasks of childhood--learning to relate oneself emotionally to parents, siblings, and other people, learning to distinguish right and wrong and developing a conscience. He would not be at the stage of heterosexual interest and because of poor nutrition would be later in reaching puberty. A boy then might just be starting some of the physical changes. According to Freud, he would be in the Latency stage relating to his male peer group and working on social tasks. According to Maslow he may be concerned about having adequate love and affection. According to Gesell he is in an inwardized cycle of behavior. Inwardized can refer to self-concern, i.e., self-centered as well as quiet and moody. The later description may be more typical of the fourteen year old from the lower socio economic level. The deprivation of love or strong need for love may cause the teenager to seek sexual relationships on the superficial or Phallic stage level and may cause illegitimacy or early marriage.

The implications of this later description of adolescence is that difficulties increase at this stage for those who are behind, and development therefore may not progress beyond this stage. The adult may have a family and be working at a job and still be at this developmental level and be twenty some years old. There would of course be physical changes and some increasing sophistication, but there would be a crystallization or fixation of behavior at this lower developmental level of adjustment. This would cause difficulty in relationships at work, with the wife and children, and in personal feelings of self-satisfaction.

Human development is distinctly different in requiring a very long period of support for the individual so that he can develop to the highest possible state. The deprived simply cease to develop through lack of necessary support.

> The adult with a capacity for true maturity is one who has grown out of childhood without losing childhoods best traits. He has retained the basic emotional strengths of infancy, the stubborn autonomy of toddlerhood, the capacity for wonder and pleasure and playfulness of the preschool years, the capacity for affiliation and the intellectual curiosity of the school years, and the idealism and passion of adolescence. He has incorporated these into a new pattern of simplicity dominated by adult stability, wisdom, knowledge, sensitivity to other people, responsibility, strength and purposiveness. (Stone and Church)

From the chapter on the Process of Change and the ideas of Gagne presented there, it is logical to correct the effects of deprivation by supplying situations that will allow the adult to experience the prerequisites (prior stages) that are necessary before further learning can occur.

Chapter Ten

Supplementary Materials and Activities

Film

LIFE WITH BABY
MOT/1946/18 min/b&w

Describes the knowledge gained of the mental and physical growth of children ages 1-6 by observations under the direction of Dr. Arnold Gesell at the Yale University Clinic. Features many candid-camera sequences.

Source: Bureau of Audio-visual Instruction
Attn: Booking Clerk
University of Colorado, Boulder, Colorado 80302

Supplementary Readings

Choisy, Maryse. Sigmund Freud: A New Appraisal
New York: The Citadel Press, 1963.

Personal experience with Freud, an analysis of Freud, and a discussion of his theories. This book shows how Freud's life contributed to the development of his theory.

Trilling, Lionel. Freud and the Crisis of Our Culture.
Boston: Beacon Press, 1955.

A book in which the well-known literary critic casts his eye on the social scene. It can be summed up in two quotations: "Loving community and admiring non-conformity, we (the educated middle class) have decided that we are all non-conformists together."
"There is somewhere in the child...hard, irreducible, stubborn core of biological urgency...which culture cannot reach...which can resist culture and revise it."

Activities

Use these statements and questions and others as discussion points:

1. Using Gesell's cycles of expansiveness and withdrawal, project the change through adulthood.

2. What is the difference between the Phallic and the Genital stages?

3. Suppose you suspected that a cigar smoking gentleman was fixated at the Oral stage. What meaning would that have?

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Calvin S. Hall, A Primer of Freudian Psychology (New York: The World Publishing Co., 1954).

Frances L. Ilg and Louise Bates, The Gesell Institute's Child Behavior (New York: Harper & Row, Perennial Library, 1955), p. 12.

L. Joseph Stone and Joseph Church, Childhood and Adolescence (New York: Random House, 1968), p. 523.

CHAPTER ELEVEN

ASPECTS OF OUR SOCIETY

> "The vast proportion of all individuals who are born in any society always, and whatever the idiosyncrasies of its institutions, assume the behavior dictated by the society. Most people are shaped to the form of their culture, because of the enormous malleability of their original endowment." (Benedict)

This statement by Ruth Benedict emphasizes the importance of considering deprivation in its social context. Effects which seem to be that of deprivation may simply be appropriate behavior within a certain society. It would seem from the quotation above that the society may have caste the people we view as deprived in their present roles to fill some sort of function in our culture.

Talcott Parsons describes this society as having the best developed industrial organization and productivity of any society in history. The United States is also described as the most highly educated in history, as a society of large organizations, a highly urbanized society, a society with high mobility of its population as to residence and socioeconomic status, a rapidly developing society. He describes this occurrence as a product of its value system. The value system is "Instrumental Activism". This value originated from the Puritan concept "of man's role as an instrument of the divine will in building a kingdom of God on Earth". The value has been changed in our society to an expectation of maximum achievement by the individual under the cultural system. Under this value expectation in our society each individual "is held autonomously responsible, not only for carrying out assigned tasks, but for selecting lines of achievement which within the normative framework can be considered 'worthwhile' as avenues of contribution". (Parsons)

Talcott Parsons sums up his thesis by stating:

> To sum up, we may state that both the nature of the American value pattern and the nature of the process of change going on in society make for considerable difficulties in the personal adjustment of individuals. On the one hand, our type of activism, with its individualistic emphasis, puts a heavy responsibility for autonomous achievement on the individual. On the other hand, it subjects him to important limitations: He must not only be regulated by norms and the necessity of working cooperatively in collective contexts; he must also interpret his own responsibilities and the rules to which he is subject. Beyond that, ours is a society which in the nature of its values cannot have a single clear-cut societal goal which can be dramatically symbolized. The individual is confined to contributions which are relatively specialized, and it is not always easy to see their bearing on the larger whole. Futhermore, the general erosion of traditional culture and symbols, which is inseparable from a scientific age, make inadequate many of the old formulas once used to give meaning and legitimization to our values and achievements.

The non-verbal person faced with social values and pressures such as those described simply must have individual or institutional help to rise in socioeconomic status.

Seymour Wolfbein describes majority movements toward change in our culture in the following areas. There are changes toward increased longevity, increase in the percentage of the labor force in the middle ages and a decrease in young and old ages, increase of participation in the work force on the part of women, a change from farm work to urban work as a majority emphasis, a change from blue collar work to white collar work which implies increasing skill and educational requirements, a change from goods producing industries to service producing industries, a change in the geography of American industry so that one out of every six jobs in this country is located in California, Texas and Florida, and the other rim areas of the country have also increased in industry. In addition Wolfbein states there has been an increase in the productivity of output per man hour, and goods and services available for every man, woman and child have tripled. There has been an increase in the ratio of professional to non-professional workers so that one out of every ten workers is now professional; in addition there is an increase in the need for the other workers to have more than one occupational skill. (Wolfbein)

Within the list of changes described are those which are beneficial to people of low socioeconomic status such as urbanization and industrialization while those such as the increasing skill requirements make it more difficult for them to compete.

The increasing urbanization and industrialization contributed to a changing political climate from the 1900's to the present day.

> Impressive gains were made, despite opposition from conservative forces, in the direction of political reform and social legislation designed to promote the general welfare of the people. Although the gains may have seemed inadequate to some extremists, the character of political life in the 1950's showed enormous changes from that of 1900. What had been shouted down as radical or nonsensical in 1900 had become accepted principles of governmental responsibility by mid-century.
>
> The trend toward more widespread social legislation was unmistakable, taking place more slowly under the Republicans and more rapidly under the Democrats. In general, the majority view in the Republican Party was likely to represent conservatism and the majority view of the Democratic Party humanitarianism.
>
> As business and industry grew in power and size, so did the power and regulatory controls of government. (Butts)

The trend toward social legislation is of more than passing interest to the person working with people of lower socioeconomic status and seems to this date to be following the pattern described for the first fifty years.

The changes have affected the home also. An interesting description of the colonial home is given that is not too far from the life of people of lower socioeconomic status today. It seems that lower class people are behind one level or more in time as they seem to be in development compared to our society.

> During colonial days a primary concern of the settlers was to establish a home. Young people married at an early age. .....Families were large. Not only were there likely to be several children but grandparents often lived with the main family. Since much that was consumed had to be produced or made at home there was work for all. With the heavy burdens of cooking, preserving, sewing, weaving, tending the sick, teaching the young, building, laundering, sowing, harvesting, and so on without apparent end, adults became aged and weary at forty or fifty years. Longevity was simply no problem because people were worn out with overwork--especially in view of the ravages of uncontrolled disease and the acute dangers involved in childbirth. Large families were an asset because children could do important chores about the home, or if the supply were abundant they could be hired out and thus serve in supplementing family income. (Bernard)

The tendency in the present day is strongly toward the nuclear family consisting of just the children, and a smaller number of these, and the two parents at the middle class levels.

> Improved transportation, mass media in communication, and an improved education have expanded the interests of all family members, and the family has become less a self-contained center of recreation than formerly. Instead, commercial entertainment has replaced the family bees and picnics and further changed the home as a primary center of authority. (Bernard)

The nuclear family structure places increasing pressures on the two adults in the family structure since they lack the support of other adults provided in the extended family structure. The tendency toward dispersion of the family makes it more difficult for the task of socialization to take place in the family as before and increases the diversification and difficulty of choice presented by Parsons in discussing social values and their effect on the individual in society.

Seymour Halleck sees the generation gap between the youth and adults as caused by the rapid change. The future is so unpredictable that future oriented values have no meaning. The youth recognize and have turned from preparing to being and relating to others. The youth of today have been deluged with the realities of life as presented by the mass media so that they become more sophisticated toward detecting deception when it occurs in those of authority.

The value differences between the two generations approaches a crisis. Therefore, he feels

> Our society has an obvious need for a value system based on rational efforts to enhance the well-being of man. Such a system must recognize man's biological needs. It must be practical enough to provide answers as to how men can live together in peace and stability. Finally, it must recognize that certain values at times have to be institutionalized if for no other reason than to provide stability during periods of intensive change. (Halleck)

Halleck's recommendation for a value system is somewhat different than that of Parson's Instrumental Activism. It may be that it is more the answer for those who suffer from the gap between them and the majority culture, whether they are youth or minority groups. It is certainly possible that the two values are compatible in a super-ordinate relationship as represented by the greater goal of furthering society.

This chapter has presented some facts about our society and more of these should be gathered by the class to keep up with the change and to determine more nearly what is happening. Some evaluation has to be made of what is happening and some excellent criteria are provided by Arthur W. Combs.

> A society is good to the degree that it enables its members and neighbors to live with health, security, self respect, and dignity. It is good in the degree to which it aids its members to the development of selves adequate to deal with the world that surrounds them.

A society is bad to the extent that it fails to provide these things for its members or removes them from its neighbors.

The society must be judged primarily by the degree to which it satisfies the need of its least important members, since the nonsatisfied members of any society are, like cancer cells in the body, a source of danger to their fellow members and to the social organization itself. (Combs)

Chapter Eleven

Supplementary Materials and Activities

Film

THE TROUBLED CITIES
16mm/59 min/b&w/sale $240/rental $10.15

A documentary which probes the attempts which are being made to solve the problems which have been brought about by the urban population explosion. These problems include slums, racial imbalance in the schools, and the needs of untrained or illiterate rural immigrants. Attempted solutions include urban renewal and urban rehabilitation projects, bussing children from one school district to another, and anti-poverty programs. These are illustrated and discussed. Mayors John V. Lindsay of New York City, John F. Collins of Boston, and Jerome F. Cavanaugh of Detroit, and Secretary Robert C. Weaver of the Department of Housing and Urban Development are interviewed and discuss these problems and the ways in which they are being handled in their cities.

Source: Field Services, Audio-Visual Center
Indiana University, Bloomington, Indiana 47401

Supplementary Reading

Kluckhohn, Clyde. Mirror For Man.
New York: McGraw Hill Book Co., 1944.

A review of aspects of anthropology, its findings and the culture of the United States and the culture of the world. This book is written in popularized form and is excellent.

Erikson, Erik H. Childhood and Society.
New York: W. W. Norton & Co., 1963.

Explores the American identity, German identity, Russian identity, thoroughly describes two Indian tribes, and gives a thorough discussion of childhood, infantile sexuality, and the Eight Ages of Man. A view of man in interaction with several societies.

Activities

Summarize as graphically as possible the findings of the community survey. Evaluate the experience. Have the students evaluate each other on their group work.

References

Ruth Benedict, Patterns of Culture (New York: Penguin Books, 1934, p. 235.

Harold W. Bernard, Human Development in Western Culture (Boston: Allyn and Bacon, Inc., 1966), pp. 360, 362.

R. Freeman Butts, A Cultural History of Western Education (New York: McGraw Hill, 1955), p. 514.

Arthur W. Combs and Donald Snygg, Individual Behavior (New York: Harper & Row, Publishers, 1959), p. 341.

Seymour Halleck, Think (IBM Magazine), September-October, 1968.

Talcott Parsons, "Youth in the Context of American Society." Henry Borow (Ed.), Man in the World at Work (Boston: Houghton Mifflin Co., 1964), pp. 240-41, 243.

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